

THE
PENTATEUCH
AND
THE GOSPELS

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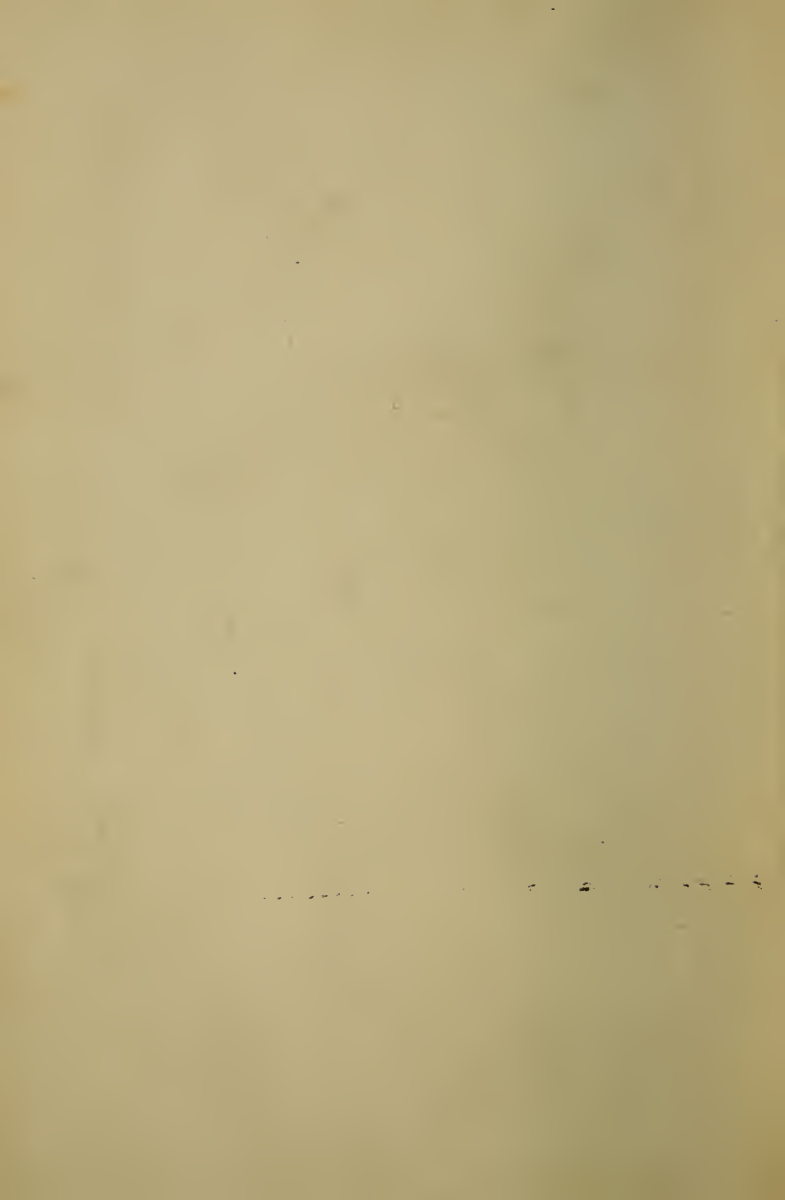
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THE
PENTATEUCH AND THE GOSPELS;

A STATEMENT OF
OUR LORD'S TESTIMONY

TO
THE MOSAIC AUTHORSHIP, HISTORIC TRUTH, AND
DIVINE AUTHORITY OF THE PENTATEUCH.

BY THE
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PREFATORY NOTE.



THE following chapters formed part of a course of lectures prepared for my students during last college term. They were first delivered in the Class-room, and afterwards, to very large audiences, in May Street Church, Belfast.

My principal object in writing was to defend the integrity and establish the unity of the Bible—to prove that Christ came “not to destroy the law, but to fulfil.” And I now trust that this little work may serve to show that no man can consistently or logically believe Christ, and yet reject the Pentateuch.

BRANDON TOWERS, BELFAST,
October 1864.

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THE
PENTATEUCH AND THE GOSPELS.

CHAPTER I.

INTRODUCTION.

Recent attempts to separate the Old Testament from the New—Opposed to the teaching of our Lord—Names given to the Pentateuch in the New Testament—Facts in the Mosaic history mentioned by the New Testament writers—The Pentateuch the basis of Christianity—Colenso's position untenable

T has been frequently affirmed of late by a certain class of theologians that "Christianity has not made itself responsible for the genuineness, the authenticity, or the moral or religious teachings of the Old Testament,—that our religion is no more answerable for the contents of a series of Jewish writings, such as the Pentateuch, than it is for all that is related in the ecclesiastical history of Eusebius."

An attempt is thus made to separate Christianity, —and by Christianity is meant, of course, the religion established by Christ, and developed in the Gospels,—

to separate it from what is thought to be an insurmountable difficulty. It is assumed or believed that the records of creation and the deluge, as well as a number of statements incidentally made in the Pentateuch, are directly opposed to facts investigated and established by modern science. It is further assumed or believed that the narratives of the Fall and the Exodus are unhistoric. Consequently it is supposed that, if we can separate the Pentateuch altogether from the New Testament,—if we can release the latter from the responsibility of sanctioning or adopting the historic details given in the former,—we free Christianity from a most embarrassing, and indeed otherwise insuperable, objection.

I cannot adopt this plan. And here, at the outset, I desire to state my honest conviction that I am not withheld from adopting it, as might possibly be insinuated, by the restraints of education, or of creed. Strong as these restraints are, and ought to be, on every right-minded man, yet, did *truth* require it,—truth fully ascertained and honestly apprehended,—I would not hesitate for a single moment to break through one or another, or all such restraints. I have studied the subject in all its phases. I have read the best works, English, German, and French, that bear upon it, directly or indirectly; and now I affirm, as the result, that a conscientious regard to truth compels me to reject any such plan as that stated above.

On a question of this kind we must be guided by the evidence before us,—by the statements made in the documents submitted to us, and not by any prejudices, or opinions, or philosophical theories of our own. It is the connection of the two books—the Gospels and the Pentateuch—that I am now considering. I am not advancing any independent argument for the truth of the one or of the other. My object is to show what the New Testament writers say of the Pentateuch. Do they or do they not adopt it as an authentic history? Does our Lord, as represented by the Evangelists, or does He not, ascribe the Pentateuch to Moses as author? Does He, or does He not, quote and refer to its words as of Divine authority? These, all must admit, are questions of fact, and not of opinion or philosophical speculation. In settling them we have simply to refer to the language of the New Testament, and honestly to interpret its meaning. If its statements are clear, and decisive, and full, as I hold them to be, then a regard to truth and logical consistency will compel us to abide by them, or else to cast away the New Testament altogether as unworthy of credit.

It must be well known to every thoughtful reader of the New Testament that our Lord and His inspired Apostles frequently quote the words and sentiments of the several books of the Pentateuch; and that they still more frequently mention or allude to the historic events recorded in those books. It must also

be well known to the attentive reader of the Bible that the New Testament writers often quote from the Pentateuch as the work of Moses; and they mention those events which Moses records as *facts* which occurred in past ages of the world.

The Pentateuch is mentioned by the New Testament writers under various names and titles, with which the critic must make himself familiar. It is called *The Law* (Matt. v. 17; xii. 5; xxii. 36; Luke xvi. 16; John x. 34; xv. 25; Acts vii. 53, &c.); *The Law of Moses* (Luke ii. 22-24; John i. 17, 45; vii. 19, 23; viii. 5; Acts xiii. 39; xv. 5; xxviii. 23; Heb. x. 28); *The Law of the Lord* (Luke ii. 24, 39); *Moses* (Luke xvi. 31; xxiv. 27; John v. 45; Acts vi. 11; xv. 21; xxi. 21; 2 Cor. iii. 15); *Book of Moses* (Mark xii. 26; compare 2 Chron. xxv. 4; xxxv. 12; Ezra vi. 18; Neh. xiii. 1); *Book of the Law* (Gal. iii. 10; compare Neh. viii. 1, 8; ix. 3; 2 Chron. xvii. 9; 2 Kings xxii. 8; Josh. xxiv. 26; viii. 31; i. 8);—and all these names and titles, as I shall afterwards show, were as definite and as fully understood in the time of our Lord as the name Pentateuch is now.

And besides, the New Testament writers mention not a few events merely in that ancient history, but all the leading events from the beginning of Genesis to the end of Deuteronomy. It may be well in this place to give a summary of the more important of these, that the basis of our argument may be before

the reader's mind at the outset. It will be observed that the events enumerated include all those against which the arguments and charges of the Bishop of Natal, the Oxford Essayists, and others of the same school, have been mainly directed. Most earnestly, therefore, would I entreat the reader's attention to the following events, and to the New Testament passages in which they are mentioned:—*Creation* (Heb. xi. 3; John i. 3; Col. i. 16; 2 Cor. iv. 6); *The unity of the human race* (Matt. xix. 4; Acts xvii. 24–27; 1 Tim. ii. 13); *The Temptation* (John viii. 44; 2 Cor. xi. 3); *The Fall* (Rom. v. 12–19; 1 Tim. ii. 14); *The murder of Abel* (Matt. xxiii. 35; Heb. xi. 4; 1 John iii. 12); *The translation of Enoch* (Heb. xi. 5, 6; Jude 14, 15); *The Deluge* (Matt. xxiv. 38, 39; Luke xvii. 26–30; Heb. xi. 7; 1 Pet. iii. 20; 2 Pet. ii. 5); *The call of Abraham* (Acts vii. 2, seq.); *God's covenant with him* (Rom. iv. 3–13); *Melchizedec* (Heb. vii. 1; v. 6, 10, &c.); *The destruction of Sodom* (Matt. x. 15; Luke xvii. 29; 2 Pet. ii. 6); *The story of Isaac* (Heb. xi. 9, 17; James ii. 21); *Of Jacob and Esau* (Heb. xi. 20; Matt. viii. 11; John iv. 6, 12); *The story of Joseph* (Acts vii. 9, 14; Heb. xi. 21, 22); *The descent into Egypt* (Acts vii. 9, seq.); *The birth, training, and mission of Moses* (Mark xii. 26; Luke xx. 37; Acts vii. 20–37; Heb. xi. 23, 24); *The Passover and its miraculous details* (John xix. 36; 1 Cor. v. 7; Eph. i. 14, 15; 1 Pet. i. 19); *The Exodus* (Acts vii. 35, seq.; Heb. iii. 16; xi. 27, 28);

The passage of the Red Sea (Acts vii. 36 ; Heb. xi. 29) ; *The giving of the Law on Sinai* (Gal. iv. 24 ; 2 Cor. iii. 7, 15 ; Heb. xii. 18) ; *The Manna* (John vi. 31, 58 ; Heb. ix. 4 ; Rev. ii. 17) ; *The water from the rock* (1 Cor. x. 4) ; *The brazen serpent* (John iii. 14) ; *The forty years' wandering* (Acts vii. 42) ; *Joshua's appointment as Moses' successor* (Acts vii. 45).

These events, be it remarked, begin with the beginning of Genesis, and run through the whole Pentateuch, to the very close of Deuteronomy ; and all these, with many others, are distinctly mentioned in the New Testament. They are woven up with its grand system of doctrine. The religion of the New Testament is actually based upon their historic reality. Take away the basis, and the superstructure must necessarily fall to ruin. The Pentateuch is the basis ; the Gospels, or, in other words, *Christianity*, is the superstructure. Our Lord and his apostles are thus committed—I say it with all reverence—to the authenticity and historic reality of the whole Mosaic narrative. It is impossible for any thoughtful man to believe in the divine mission of our Lord, or in the inspiration of the Apostles, or in the divine authority of the New Testament, or in Christianity itself, if he does not at the same time believe in the authenticity and divine authority of the Pentateuch.

If men will be sceptics, therefore, let them at least be logical in their scepticism. My main purpose is

to show that it is impossible for any man consistently or logically to receive Christianity and to reject the Pentateuch. If Christianity be the religion of God, the Pentateuch must be the Word of God. Consequently, the position taken up by the Bishop of Natal and others—if indeed they understand their position, or if they hold any position at all as Christians—is altogether untenable. I think it right that the Church and the world should be made fully aware of this plain and palpable fact.

CHAPTER II.

OBJECTIONS ANSWERED.

FIRST OBJECTION.—*Our Lord's testimony is given in ignorance.*

Blasphemous character of objection—The objection stated by Colenso—Luke ii. 52 examined—What meant by Jesus “increasing in wisdom?”—Not inconsistent with His possessing divine wisdom—Our Lord's age when this was said of Him—The objection irrelevant—Mark xiii. 32 explained.
Direct proofs that our Lord's teaching was infallible—He claims infallibility—His claims shown to be valid.

BEFORE proceeding to develop our Lord's testimony to the Pentateuch, I must meet three preliminary objections which have been brought against it, and which, if sound, would invalidate my whole argument.

The *competency* of our Lord's testimony has been questioned; His *honesty* as a witness has been questioned; and *the bearing of His testimony on the whole five books* has been questioned. If these objections, or any of them, be valid, the testimony is worthless; it would be mere waste of time to adduce it. I wish the reader to observe that the objections profess to be founded either upon the direct statements of the Evangelists, or upon philosophical deductions from them. I shall examine these statements and deductions. I shall endeavour to explain the true meaning of the language employed by the sacred writers;

and I shall show that our Lord was a competent witness, and an honest witness ; and that His testimony applies to the whole Pentateuch.

I. It is objected *that, when our Lord ascribed the Pentateuch to Moses as author, and when He appeared by His quotations to confirm the authenticity of its history, and the divine authority of its teachings, He did so in ignorance.*

This plea is enough to startle every Christian mind. The bare mention of it may well send a thrill of horror through the heart of the faithful and reverential disciple of Jesus. It will be thought that none but the avowed infidel, or at least the avowed Socinian, would dare to make a statement so dishonouring to our Blessed Lord. It is with mingled feelings of sorrow and of shame I am obliged to state that this is the plea put forward by more than one distinguished and influential minister of an Evangelical Church. It is not for me in this place to dwell upon the glaring inconsistency, the absolute and palpable dishonesty, of men who continue to hold office in a Church, to receive its revenues, and who yet publicly endeavour to overthrow its fundamental doctrines. It is for me, however, to refute their arguments and expose their sophistries, as God may give me ability. I shall bring against them no railing accusation ; but calmly, logically, and, I trust, convincingly,—so far at least as regards the thought-

ful, unprejudiced Christian public,—I shall meet their destructive criticisms.

To avoid even the semblance of misrepresentation, I shall state the objection in the words of Dr. Colenso:—"It is perfectly consistent with the most entire and sincere belief in our Lord's divinity to hold, as many do, that, when He vouchsafed to become a 'Son of man,' He took our nature fully, and voluntarily entered into all the conditions of humanity, and, among others, into that which makes our growth in all ordinary knowledge *gradual* and *limited*. We are expressly told, in Luke ii. 52, that 'Jesus increased in *wisdom*' as well as in 'stature.' It is not supposed that, in His human nature, He was acquainted, more than any educated Jew of the age, with the mysteries of all modern sciences; nor, with St. Luke's expressions before us, can it be seriously maintained that, as an *infant* or *young child*, He possessed a knowledge, surpassing that of the most pious and learned adults of His nation, upon the subject of the authorship and age of the different portions of the Pentateuch. At what period, then, of His life upon earth is it to be supposed that He had granted to Him, as the Son of man, *supernaturally*, full and accurate information on these points, so that He should be expected to speak about the Pentateuch in other terms than any other devout Jew of that day would have employed? Why should it be thought that He would speak with certain *divine*

knowledge in this matter more than upon other matters of ordinary science or history?"¹

The meaning of all this appears to be, that, when our Lord spoke of the Pentateuch in such a way as to show that He fully believed in its Mosaic authorship and divine authority, He spoke in ignorance. He was not a Biblical critic. His testimony can have no more weight or authority on a critical question than that of any learned Jew of His age. What is the proof which is adduced in support of this bold theory? The proof to be valid must be scriptural. None other can be accepted,—no human hypothesis, no forced interpretation; but a plain and full declaration of one or other of the sacred writers.

One passage, and only one, is adduced in evidence. It is Luke ii. 52, "And Jesus increased in wisdom and stature, and in favour with God and man." In order to understand the meaning of this passage, as far as it may be possible for man to understand it, we must carefully consider the connection in which it occurs; and in order to understand its bearing upon the question now at issue, we must as carefully consider the period of our Lord's life to which it refers.

With the exception of one remarkable incident, the Word of God is silent regarding the youth and early manhood of Jesus. That incident, however,

¹ The *Pentateuch*, Part I., Int. p. xxxi.; compare Part II., Int. p. xv.; Part III., p. xxxii. seq. Davidson, *Introduction to the Old Testament*, i. p. 124.

and a statement made by Luke in connection with it, throw much light upon the declaration that "Jesus increased in wisdom." In a previous part of this chapter (Luke ii. 40) it is said, "The child grew, and waxed strong in spirit, *filled with wisdom.*"¹ To illustrate this last clause a story is told,—the only story of Jesus' boyhood. When twelve years old His parents took Him to Jerusalem to the feast. Returning, as was customary, with a large caravan, the boy was missed. Search was made for Him, first "among kinsfolk and acquaintance" (ver. 44), then in Jerusalem. He was at length found in the Temple, in the midst of the Jewish rabbins, whose whole studies were directed to the Mosaic Law. He heard their expositions, and He appears to have detected their erroneous interpretations, and by such questions as an earnest, thoughtful disciple would ask, He brought out the truth.

¹ πληρούμενον σοφίας. I am aware that Alford has translated these words "*becoming filled with wisdom,*" which weakens their force. This, however, I consider an unwarrantable stretch of interpretation; and Alford himself appears to admit, that he has been led to it by an attempt to reconcile the statement with that in verse 52, προέκοπτεν σοφία. But πληρουμενον is a participle, and a participle is an attribute expressing the action of the verb as already belonging to the object. Consequently "*being filled,*" and not "*becoming filled,*" is the proper translation of the pres. part. pass. of πληρῶ. Such is the meaning given to it by the best interpreters of all ages. Jerome renders it *plenus sapientia*; and his note upon the passage is important, "Hoc hominum natura non recipit, ut ante duodecim annos *sapientia compleatur*. Aliud est partem habere sapientiae, aliud *sapientia esse completum*" (*Opera* vii. 262; ed. Migne). Luther translates it *voller weisheit*; Lightfoot, *implebatur sapientia*. The whole tenor of Old Testament prophecy and New Testament history regarding Christ tends to confirm this interpretation. See Isa. xi. 2. 3; ix. 6; John i. 14; iii. 34; 1 Cor. i. 30.

These questions drew upon Him the attention of the whole of that learned assembly, and "all that heard Him *were astonished at His understanding* and His answers." This verse fully sustains the interpretation of verse 40 given above. Christ's wisdom excited the amazement even of the learned rabbins. The wisdom of His Godhead so displayed itself at that time through His human intellect, that all were astonished at it. Here is proof that even in early boyhood—at the age of twelve—Jesus possessed a knowledge surpassing that of the most learned men of His nation. And it is just at the close of this narrative that we find it said of Him, "He increased in wisdom."

I call attention to another incident in this interesting story. Our Lord's Mother, with something of reproachful tenderness, asked Him, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." Observe His reply, "How is it that ye sought me? Wist ye not that I must be about *my Father's* business?" The boy was already fully conscious of His divine mission. He was fully conscious, too, of His divine parentage. And it was that consciousness—that knowledge of His nature and of His work—that led Him to seek out, and in the spirit of a thoughtful disciple, to correct and instruct the rabbins in the Temple. Does not this manifest the presence of a greater than ordinary—a greater than human wisdom?

We have now a key, I believe, to the meaning of the words, "Jesus increased in wisdom." Our Lord possessed a true human nature—a human body and a human mind. He possessed also a divine nature—infinite in wisdom and in power. His body grew like other bodies. The faculties of His mind expanded like those of other children. And just in proportion as these mental faculties were developed did the divine wisdom manifest itself in them and shine through them. The human mind of Jesus was always *filled with wisdom* to the utmost extent of its capacity. Hence the statement of Luke is true, "And the child grew, filled with wisdom." As the mental powers expanded, they were able to apprehend and exhibit more and more of the infinite wisdom of the indwelling Godhead. From a human point of view, therefore, Jesus increased in wisdom. There was this great and essential difference, however, between Him and mere men; men get their knowledge from *without*—from parents, schools, masters; Jesus got His from *within*—He drew it direct from His divine nature, which is the fountain of all knowledge.¹ Hence it follows as a necessary conclusion, that whatever statement He made, whatever doctrine He set forth, at this, or any period of His life, from the dawn of infancy to manhood, must have been literally and absolutely true. It was an

¹ His name was "*Wisdom*" (Prov. viii.) He was "*The Wisdom of God*" (1 Cor. i. 24). In Him "*are hid all the treasures of Wisdom*" (Col. ii. 3).

emanation of the divine, omniscient, infallible mind, revealed through the medium of the human intellect. That Christ's human intellect did not at once grasp all the wisdom of His divine nature is true ; it is also true that His human intellect did not in childhood, or boyhood, or even in early manhood, proceed to set forth those mysteries of redeeming grace revealed in the Gospels ; but this does not, in the slightest degree, affect the truth of anything which the human intellect, at any period, may have grasped, or may have proclaimed. To argue that because our Lord's human knowledge was limited, therefore what He did state was inaccurate, is manifestly illogical. Consequently, the ground taken up by Dr. Colenso is untenable.

But, further ; observe at what period of our Lord's life it is said of Him He "increased in wisdom." "He was twelve years old" (Luke ii. 42-52). His body was then increasing in stature, and the powers of His mind were expanding, and thus grasping and exhibiting more and more of the infinite wisdom that lay within. This is the full meaning of the Evangelist's words, "Jesus increased in wisdom as well as in stature."¹ It was not at this time, however, He entered on His work as the Great Teacher. It was not until the age of *thirty* (Luke iii. 23), when the human nature, mind as well as body, had attained to perfect development,—when

¹ Observe the force of the Greek *προέκοπτεν σοφία καὶ ἡλικία* ; the one referring to the human mind, the other to the human body (Luke ii. 52).

His mental faculties, fully trained and fully taught, were fitted for setting forth those sublime truths which He came from heaven to reveal, and the revelation of which brought to light life and immortality.

It was not the will of the Eternal that all the mysteries of the Divine Councils should be revealed to man. It was not necessary. The finite mind could not fully comprehend them all. Only such truths *were intended* to be revealed, and *were* revealed, as were necessary to the salvation of man. Such of these truths as were revealed directly through Christ, were revealed through His human intellect; and whatsoever was revealed through it was absolutely and necessarily true, as proceeding from the divine nature.¹ But it appears that the human mind of Jesus, while able perfectly and infallibly to set forth every truth communicated to it, was not *of itself* omniscient. Hence the remarkable declaration of our Lord, "Of that day and hour knoweth no one, no, not the angels which are in heaven, *neither the Son, but the Father*;"²—a declaration which has been so fatally misrepresented and misunderstood by many critics.³ But in whatever

¹ Heb. i. 1-3; John iii. 34; vii. 16, 17.

² Mark xiii. 32.

³ Colenso, *Pentateuch*, Part III. Pref. p. xxxv. Even Alford, in his notes on this passage, and the parallel in Matt. xxiv. 36, has somewhat overestimated the force of the statement by an apparent failure to distinguish between the Divine and Human natures of our Lord. His remarks leave the impression that Christ's *Divinity* became limited in its attributes by its junction with humanity. This is impossible. The attributes of His Divine nature were always the same. But the development of the Divine Wisdom to, and through, His human mind was limited.

way this statement may be interpreted, it can have no bearing on the question now at issue. If I confess my ignorance upon a particular subject, would any man be justified in inferring therefrom, that my testimony upon any other subject could not be depended upon? Our Lord says that the precise date of a certain future event was not known to Him; would it be logical to conclude from this, that when He explicitly testifies to the authorship and divine authority of the Pentateuch, His testimony cannot be depended upon?

That our Lord possessed fulness of knowledge on every point necessary to man's salvation, and that He spoke with infallible accuracy on every subject on which He spoke at all, is plainly and emphatically asserted by the Evangelists. Matthew tells us that when He was baptized, "The heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him."¹ And this, as Alford remarks, "was not a sudden and temporary descent of the Spirit, but a *permanent*, though special, anointing of the Saviour for His holy office." To put the fact beyond dispute, the Apostle John adds, "*And it (the Spirit) abode upon Him.*"² And at that time, when the Divine Son was perfectly equipped for His great work, when He was just about to set forth publicly on His mission of mercy, the voice of the Divine Father pro-

¹ Matt. iii. 16.

² John i. 32; καὶ ἔμεινεν ἐπ' αὐτόν.

claimed to the astonished disciples the divine approval of both Mission and Messenger ; “ *This is my beloved Son, in whom I am well pleased.* ” ¹

Referring to the same glorious fact Luke testifies, “ *Jesus being full of the Holy Ghost* returned from Jordan, and was led by the Spirit into the wilderness.” ² He was now perfect, physically and mentally. His human faculties were able to set forth with infallible accuracy the fulness of divine wisdom within. John the Baptist, referring to the same event, says, “ *He whom God hath sent speaketh the words of God ; for God giveth not the Spirit by measure unto Him.* ” ³ The Apostle John also declares, “ *The Word became flesh, and dwelt among us, and we saw His glory, the glory as of the only Begotten of the Father, full of grace and truth.* ” ⁴

With statements before us so plain, so full, so comprehensive as these, can we possibly, can we for a single moment doubt that, whatever view may be entertained of the boyhood of Christ, when He entered on His public ministry as the Great Teacher of mankind and Founder of Christianity, the plenitude of Divine Wisdom was developed with infallible accuracy through His human mind. And as if to put an end to controversy—as if to silence all cavillers, and to make the fact of Christ’s absolute and infallible accuracy on all points, great and small, concerning which He spoke, clear as language could make any-

¹ Matt. iii. 17.

² Luke iv. 1.

³ John iii. 34.

⁴ John i. 14.

thing, He Himself says, "He that . . . receiveth not my words hath one that judgeth him : the word that I have spoken the same shall judge him in the last day. For I have not spoken of myself ; *but the Father which sent me, He gave me a commandment, what I should say, and what I should speak.* And I know that his commandment is life everlasting. *Whatsoever I speak therefore, even as the Father said unto me, so I speak.*"¹ Can we, after such an emphatic declaration as this, fail to believe in Christ's competency as a witness, if we believe in His truthfulness ?

Back through all ages past, away into the councils of eternity, the Lord Jesus was able to look, and He was able to bring forth and reveal every hidden truth necessary to enlighten the darkened mind of man, and to make him wise unto salvation. And His omniscient eye took in all things, present, visible and invisible—the thoughts that lay hid beneath the cloak of the hypocrite, the fallacies that were embodied in the plausible sophistries of the rabbins, the delusions which sin had infused into the hearts of men—the wondrous fulness and perfection also of that Law which He Himself had of old revealed ; and the sublime mysteries of redeeming love ;—all of these lay open to His view, and were unfolded to His people. And more ;—He drew aside the veil which shrouds futurity, and far, far

¹ John xii. 48-50.

onward down the stream of time, away into the depths of the eternal future, Jesus looked, and delineated in prophetic outline, on the page of Revelation, all that affects, or can affect, the destiny of our race and the welfare of His Church. Every word Jesus spoke, whether it concerned the past, the present, or the future, was "the Word of God." Every sentiment He uttered, every particle of information He communicated, whether it concerned doctrine or criticism, history or philosophy, was necessarily and infallibly true. Consequently, the testimony which He bore to the Authorship and Divine Authority of the Pentateuch must be admitted by every logical mind to be true—in fact to be the very testimony of God Himself. Admit this, and you admit the truth and inspiration of the Pentateuch;—deny it, and you thereby virtually deny the whole Revelation of Heaven.

And further, our blessed Lord claims infallibility on all points; and all His words and acts prove that His claim was valid. "*All things*," He says, "are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him."¹ Observe the expression "*all things*" (πάντα), and its connection with the preceding words, "I thank thee, O Father, Lord of heaven and earth, *because thou hast hid these things*

¹ Matt. xi. 27; compare Luke x. 22.

*from the wise and prudent, and hast revealed them unto babes."*¹ "All things"—all wisdom, all power, all dominion, are given by the Eternal Father to the God-man Christ. "And no man knoweth the Son"—the mystery of His person, the nature of His office, the depth of His love, the plenitude of His power; the Father alone knoweth these. "Neither knoweth any man the Father save the Son"—the glories of His attributes, the riches of His mercy—these the Son alone, in the infinitude of His wisdom, can apprehend; and these He alone, "who is the brightness of His glory, and the express image of His person," can reveal to mankind.

Consider also Christ's words and His teachings. Read His noble Sermon on the Mount, in which the eternal principles of religion and morality are sketched with equal completeness and power. Study every sentence, every phrase, every thought, for infinite wisdom shines through them all. And it is in this very sermon we find one of His strongest testimonies to the divine authority of the Pentateuch.² Read the narrative of the Temptation, when in the wilderness, as man's Representative, Christ battled with man's enslaver. Do we not see in the way in which Satan's subtle arguments are refuted, his sophistry exposed, and his influence overthrown, a palpable impress of Divine Wisdom? And every text which Jesus there quotes, and which so per-

¹ Matt. xi. 25.

² Matt. v. 17, 18; see below.

fectly confounds the tempter, is taken from the Pentateuch.¹ For any man, in the face of such clear and convincing testimony, to affirm that our Lord knew no more of the authorship, the history, or the authority of the Pentateuch than any educated Jew of the period, shows either a want of intellect to apprehend the force of an argument, or a want of honesty to admit it.

¹ Compare Matt. iv. 4 with Deut. viii. 3; Matt. iv. 7 with Deut. vi. 16; Matt. iv. 10 with Deut. vi. 13, x. 20.

CHAPTER III.

OBJECTIONS ANSWERED.

SECOND OBJECTION.—*Christ adopted popular errors.*

Dr. Davidson's argument reviewed—Shown to be inconsistent—His objection questions Christ's honesty—Direct proofs of His honesty in denouncing all error, and teaching truth.

II. THE second objection to the validity of our Lord's testimony is as follows:—*It is said that when He spoke of "the authority of the Law," and of "the writings of Moses," He merely used popular language, and for His own purposes sanctioned or adopted popular fallacies.* He did not come to teach criticism in fact, and consequently he adopted the critical canons of the Jews, whether right or wrong, true or false.¹

It seems to me that Dr. Davidson deals with this point both unfairly and illogically. The Bishop of Natal makes special mention of him as one of the most advanced of modern critics, and his daring theories are lauded by some of our leading literary journals. I think it right, therefore, briefly to

¹ Colenso, *Pentateuch*, Part I., Preface, p. xxxi.; Davidson, *Introduction to the Old Testament*, i., p. 126.

review his latest effusions. Dr. Davidson's argument has not even the merit of being consistent. He admits that our Lord and His Apostles were "teachers of *truth*;" that "they did not come into the world to foster vulgar errors, and support them by their authority;" and then he asks, "Was it a fostering of vulgar error, or supporting it by their authority, *to abstain from showing* the Jews that Moses did not write the whole Pentateuch? Did they allow themselves to be imposed on by prevailing ignorance because *they were silent* on the Mosaic authorship of the first five books of the Bible!"¹ But was our Lord silent, or were the Apostles silent on this point? Dr. Davidson himself shows on the preceding page that they were not; that, on the contrary, both our Lord and His Apostles affirmed plainly and repeatedly that Moses was the author of the Pentateuch. Speaking of the phrase, "the Book of Moses," which occurs in Mark xii. 26, he says, "It must be confessed that the natural explanation is 'the book *written by Moses*.'"² The italics are his own. Then again, in a succeeding paragraph, he thus writes:—"In some things *both* (our Lord and His Apostles) adopted a wise accommodation to popular views. They did not in matters of moment; but with such unimportant points of criticism as the authorship of the Pentateuch they did not interfere. The fact that they were teachers of truth did not

¹ Davidson, *Introduction to the Old Testament*, i. p. 126. ² P. 125.

lead them to meddle with and correct *all* questions, but only those of *important doctrine*.”¹

Now I ask any thoughtful man, is such a mode of reasoning consistent or logical? In one page it is affirmed that our Lord was a teacher of truth; in the next, that He did not think it necessary to teach truth when no important doctrine was involved! In one sentence it is affirmed that our Lord did not foster error or support it by His authority; in the next, that He adopted a wise accommodation to popular views! In one place Dr. Davidson quotes some twenty passages from the New Testament, in which the Mosaic authorship of the Pentateuch is either directly affirmed or plainly implied; in another he declares that the New Testament writers “were silent on the Mosaic authorship of the first five books of the Bible!”² In one passage he says, “Our Saviour had the Spirit *without measure*, and knew all things;” in another, “It should be observed that historical and critical questions could only belong to the sphere of His *human* culture—a culture stamped with the characteristics of His age and country. . . . Considering, therefore, the human limitations to which the Son of God was subjected on earth, we are not irreverent in supposing that He shared the common views of the Jews in His day in regard to points ethically or doctrinally unimportant!”³

These statements all occur within the compass of

¹ P. 127.

² Pp. 124–126.

³ Pp. 127, 128.

four pages. I do not wish to be severe. I do not desire to say a single word calculated to give offence. But really when a man attempts to assume the place of a leader in the high walks of Biblical criticism, he should see that his reasoning is consistent. To throw a number of crude and contradictory statements together, and through them to assail the divine authority of the Bible, will not satisfy scholars. Even massive learning, and vast research over the whole field of German authorship, will avail nothing if it be not applied by sound logical argument. In these days of free thought and independent investigation students will not blindly follow any leader. They will test every assertion. They will examine every argument. They will insist on logical proof ere they admit any new theory or reject any old doctrine. It is only just and right that they should do so. "Prove all things; hold fast that which is good," is the apostolic maxim. Let it be the maxim of every Biblical critic.

The former objection virtually denied our Lord's divinity. This calls in question His honesty. That the objection really amounts to a charge of dishonesty is easily proved. Our Lord came from heaven to earth as the Great Teacher of man. He publicly declared Himself to be "the Way, and *the Truth*, and the Life."¹ If, therefore, He taught anything, or if by His words and allusions He appeared to others to

¹ John xiv. 6.

sanction anything, or if even by His silence He gave consent to anything which He knew to be false, which He knew to be a popular error, He was unfaithful as a guide and dishonest as a teacher. No conscientious man will deny this. Consequently, we must either admit His testimony to the Pentateuch to be infallibly true, and that book to be what I shall show He represents it to be—a revelation from God; or we must abandon the New Testament altogether as a safe and infallible guide, seeing its Author stands convicted of unfaithfulness and dishonesty.

Let us now examine the character of Jesus as delineated by the Evangelists, and the events of His life as recorded in the Gospels, that we may see whether there be a single feature in that character, or a single incident in His whole life, tending to sanction any such theory as that on which this objection is founded. If our Lord adopted “a wise accommodation to popular views,” as Dr. Davidson affirms, there must be some evidence of it, and that evidence will appear in the sacred narrative. If He drew a Jesuitical distinction between errors which involve important doctrines, and errors which do not, we shall be able to detect it in His teachings, or in His ethical system.

And here again I call attention to Christ's Sermon on the Mount. Let the thoughtful student read each sentence, study each phrase, weigh each sentiment,

and then let him say, Is it, or is it not, from beginning to end, the most complete and the most successful exposure and refutation of popular views and fallacies the world ever heard? Delusions which clouded the Jewish mind are there dissipated by the light of divine truth. False interpretations which erring man had engrafted on God's Law are there torn away. Those refuges of lies and hypocrisy which the evil heart of unbelief had formed to hide itself in are there fully and fearlessly exposed. There is no pandering to error great or small. There is no accommodation to popular views; on the contrary, there is a withering condemnation of every view which is not in strict accordance with eternal truth.

Read again Christ's exposure of the popular views, rites, and ceremonies of the Scribes and Pharisees. Read His terrible denunciations of the whole body of the Jewish rulers, because of those popular errors which they maintained and propagated.¹ Read the story of His summary acts in the Temple, when, even by an exercise of physical force, He drove from its sacred precincts those who had dared to introduce popular errors into the sanctuary.² Read, in a word, the whole of Christ's life—His teachings, warnings, threatenings, and actions—and you will see that everything like accommodation, or compromise, or deception, was opposed alike to the heavenly purity of His principles, and the perfect honesty of His

¹ Matt. xxiii. 13-29; Luke vi. 24-26, xi. 42-52. ² John ii. 14-16.

character. His whole life was one grand and triumphant effort to vindicate, to develop, and to establish the infallible truth of God. It was a glorious embodiment of truth. It was more; it was a public, solemn, noble protest against falsehood and error of every kind, and in every degree.

There is one passage which occurs in the closing scene of our Lord's life as given by the Apostle John, to which I would most earnestly call the attention of thoughtful students. The words of the passage are the words of Jesus Himself. When standing before Pilate's judgment seat, and solemnly questioned regarding His ministry, His doctrine, and His purposes, He thus replied:—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."¹

O for the power of the Divine Spirit to waft these blessed words from pole to pole; to carry them with enlightening and convincing efficacy into the schools of a false philosophy, into the recesses of those noble minds which have been darkened by the mists of scepticism, or deceived by the delusions of daring speculation! O that the Saviour Himself would now arise in the fulness of His divine power, and cause His voice—the voice of His Gospel, to be heard in the Church and in the world, that TRUTH might obtain a complete and final victory!

¹ John xviii. 37.

With all earnestness and affection would I press upon my readers the necessity, in these times, of a full contemplation of Christ's nature and character. All our faith is centred in Him. All our hopes for time and for eternity depend upon Him. And well may we bless God that it is so. Despite the bitter assaults of open foes, and the traitorous insinuations of professed friends, we can still believe in Him, rejoice in Him, and glory in Him as "the Way, the Truth, and the Life."

CHAPTER IV.

OBJECTIONS ANSWERED.

THIRD OBJECTION.—*Our Lord only refers to some parts of the Pentateuch.*

The meaning of the term "*Law*," shown from the Old Testament; the Samaritans; the Apocrypha; Philo; and Josephus.

Meaning of the term as used in the New Testament.

Evidence that our Lord's testimony applies to the whole Pentateuch.

III. THE third objection brought against our Lord's testimony to the Divine Authority of the Pentateuch is as follows,—*It is admitted that our Lord speaks of "Moses," "the writings of Moses," "the Law of Moses," the authority of "the Law," and the fulfilling of the Law; but it is affirmed that such words and phrases, if understood in their most literal sense, only apply to certain parts of the Pentateuch, not to the whole book as we now possess it.*¹

This objection I shall now examine, and it need not detain us long. Every scholar will admit—every candid and thoughtful man must admit, that, as our Lord's object was to set forth truth in a clear and intelligible form, He attached to such names and

¹ Colenso, *Pentateuch*, Part. I. Preface, p. xxx.; Davidson, *Introduction to the Old Testament*, i. p. 125.

terms as He made use of their ordinary meaning ; and further, that He only made use of such names and terms as were commonly understood. The question then comes to this ; In what way were the terms "the Law," "the Law of Moses," "the writings of Moses," &c., understood in the time of our Lord ?

It is well known that in the time of our Lord the Jews had the Pentateuch in its entirety as we have it this day. It is also well known that the names by which it was then called were "the Law," "the Law of Moses," "the Book of Moses," and often simply "Moses ;" and that each of these names was as definite, and as fully understood by the people of Palestine, as the name Pentateuch is now by the people of England. As this is an important fact I shall state the leading evidences on which it rests.

In Deut. xxxi. 24, just before the narrative of Moses' death, we read this statement and charge ;—
"And it came to pass, when Moses had made an end of writing the words of *this Law* in a *Book*, until they were finished, that Moses commanded the Levites, which bare the Ark of the Covenant of the Lord, saying, Take *this Book of the Law*, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Here is the "Book of the Law" written and completed by Moses, handed over to the care of the priests, to be deposited and preserved in the Ark of

the Covenant—a place at once the most sacred and most secure.

A careful examination and comparison of numerous passages in Exodus, Leviticus, Numbers, and Deuteronomy, prove that this "Book of the Law" embraced the whole Pentateuch, with the exception of the concluding chapter, which appears to have been added by Joshua immediately after the death of Moses.

An outline of Israelitish history from the death of Moses to the close of the Old Testament canon, is given in the Bible. During the whole of that period, embracing about a thousand years, "the Book of the Law" was known to the Jews, was universally received and honoured by them as the word of God, and universally designated "the Law," "the Law of Moses," or "the Law of the Lord." I shall only quote a very few passages in proof. It is unnecessary to do more. Any thoughtful man, by simply reading over the Books of the Bible, will see that the existence of "the Book of the Law," its Mosaic authorship, and its Divine authority are everywhere taken for granted.

In Joshua i. 7, 8, we read that the Lord charged Joshua, immediately after the death of Moses, in these words: "Be thou strong and very courageous, that thou mayest observe to do according to all *the Law which Moses my servant commanded thee*: turn not from it to the right hand or the left, that thou mayest prosper whithersoever thou goest. *This*

Book of the Law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein : for then thou shalt make thy way prosperous, and then thou shalt have success." Here the existence of "the Book of the Law" is acknowledged, its Mosaic authorship is affirmed, and its Divine authority is solemnly enforced. In connection with this passage I direct the reader's attention to the following texts :—Josh. viii. 31–35 ; xxiii. 6 ; xxiv. 26 ; Judges ii. 12–15.

And when king David was dying "he charged Solomon his son, saying ; . . . keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, *as it is written in the Law of Moses*, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself." Thus, at the most prosperous period of Jewish history, the authorship and authority of "the Law" are affirmed almost in the same language which was addressed by the Lord himself to Joshua four centuries earlier. And the student will find in the following passages further evidence given by inspired writers who flourished during the existence of the independent Jewish monarchy ; 2 Kings x. 31 ; xxii. 8–11 ; 1 Chron. xvi. 14, seq. ; 2 Chron. xvii. 9 ; xxxi. 4 ; xxxiv. 14, 15.

The prophet Daniel too, when away among the

captives by the rivers of Babylon, saw the terrible calamities which had come upon his people and his father-land, and thus accounts for them in words of prayer to God: “Yea, all Israel have transgressed *thy Law*, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and *the oath that is written in the Law of Moses the servant of God, because we have sinned against him.*”¹ Daniel testifies that “the Law” was well known to his nation, that Moses was its author, and that transgressing it was sinning against God. With this the student may compare the testimony of Isaiah v. 24, and xxx. 9; and of Amos ii. 4. And when the Israelites had returned from captivity, and were again settled in Palestine, Nehemiah tells us, that they “all gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe, to bring *the Book of the Law of Moses, which the Lord had commanded to Israel.* And Ezra the priest brought *the Law* before the congregation, . . . and he read therein . . . from the morning until mid-day, . . . and the ears of all the people were attentive unto the Book of the Law. . . . *Also day by day, from the first day unto the last day, he read in the Book of the Law of God.* And they kept the feast *seven days.*”² Additional evidence to the same effect is given by Nehemiah in chapters ix. 3; xiii. 1; and by Ezra in chapter vii. 10.

¹ Dan. ix. 11.

² Neh. viii. 1, 2, 3, 18.

Thus we find the "Book of the Law" well known to the Jews during the whole period of their history from Moses to Ezra. It is evident that the entire nation was perfectly familiar with its name and its object. When that name was mentioned every Israelite understood what book was referred to; and every Israelite who, in making a quotation, or enforcing a statute, or illustrating a moral, mentioned the name *Ha-Torah*, "the Law," must have referred to the Pentateuch, or else must have been guilty of a wilful attempt to deceive. The history of the Old Testament proves that the name *Torah* was as definite, and as well known, in those times as the name Pentateuch is now.

We can trace the history of "the Book of the Law" down to the days of our Lord. During the four centuries which intervened between the close of the Old Testament canon and the birth of Christ the Samaritans lived in a state of open hostility to the Jews. They had no dealings with them. And during that period they possessed the Pentateuch, they honoured it as the Word of God, and like the Jews they called it *Ha-Torah*. They have it to this day, I have seen it in their synagogue at Nabulus, they give it the same name, and it is substantially and almost verbally identical with our own, and with that of the Jews. Here then is direct evidence that the Pentateuch has been handed down to us unchanged at least from the time of Ezra, and that it has retained

its ancient name. I may here mention a fact which probably may be unknown to some of my readers, but which is of considerable importance in the present controversy. Among the Jews in all ages the Pentateuch formed *one book*. It was written continuously on one parchment roll. The Samaritan Pentateuch is written in the same way. And both Jews and Samaritans did, and do, call that book *Ha-Torah*. The division into five appears to have been unknown to the early Jews. It was probably made by Alexandrine critics in the third century before Christ; and the name *Pentateuch*, "five-fold book," was then first given to the *Torah*.

In the apocryphal book of Ecclesiasticus, written about two centuries before Christ, Moses is represented as the author of the whole Law.¹ In the *Introduction* to that book, written B.C. 130, a threefold division of the Old Testament is mentioned; namely "The Law," "The Prophets," and "The Other Books."² It is plain from the writer's words that this threefold division was then well known to the Jews. In quoting from, or referring to, the Sacred Scriptures, the Jews of after ages generally adopted it. The name "Law" was then as definite as the name "Gospels" is now.

Our next witness is Philo, a celebrated Jewish

¹ See *Ecclus.* chapters xlv.—xlvii.

² The original words are as follows; ὁ πάππος μου Ἰησοῦς ἐπὶ πλεῖον αὐτὸν δοὺς εἰς τε τὴν τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων πατριῶν βιβλίων ἀνάγνωσιν.

philosopher of Alexandria, who lived in the early part of the first century and was thus a contemporary of our Lord. He mentions the same three-fold division of the Old Testament; but what the son of Sirach calls "The Other Books," he calls "Hymns."¹ In his *Life of Moses* he gives us a summary of the writings of the great Lawgiver, from which we learn that these writings, according to the general belief of the Jews, embraced the whole of the first division of the Sacred Scriptures, that is, "The Law," or our Pentateuch.

But the most important testimony to the divisions and contents of the Old Testament Scriptures is that borne by Josephus, the Jewish historian, who lived in the time of our Lord and his Apostles. In his work against Apion, after mentioning the number of books contained in the Bible, and after affirming that by the Jewish nation they were all "*justly accredited as divine*;" he states that they were arranged in three great divisions, "*the Law*," "*the Prophets*," and "*the Hymns*." Of "the Law" he says that it contains five books which belong to Moses (*καὶ τούτων πέντε μὲν ἐστὶ τὰ Μωϋσέως*), "and which contain both the laws and the history of the generations of men until his death."² Philo may be regarded as the representative of the Jews in Egypt, and Josephus of those in Palestine. They were both contemporaries

¹ ὕμνοι, Philo, *Vita Contemplativa*, *Opp.* ii. 475, ed. Mangey.

² Lib. i. 8.

of our Lord ; they both state as a fact, universally known to their nation, this threefold division of the Sacred Scriptures into "Law," "Prophets," and "Hymns;" and they affirm that the Law comprised five books which were written by Moses, and which were of divine authority.

Thus we learn the current, universal opinion of the Jews regarding the Pentateuch in the time of our Lord ; and thus too we learn the names by which it was known and distinguished among them. They were the very same names which we find applied to it in the Old Testament, namely, "The Law," "the Law of Moses," or "the Book of Moses."

We are now prepared for an intelligent and satisfactory examination of our Lord's testimony to the Pentateuch as given in the Gospels. We are prepared to decide by a fair criticism of the language He employs, and the names He makes use of, whether He referred to the whole Pentateuch, or only to portions of it.

In Luke xxiv. 44, it is recorded that our Lord addressed the two disciples at Emmaus in these words ; "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in *the Law of Moses*, and the Prophets, and the Psalms concerning me ;" and the Evangelist adds, "Then opened He their understandings that they might understand the Scriptures." Here our Lord mentions that very

threefold division of the Old Testament which we know was so familiar to the Jews,—the *Law*, the *Prophets*, and the *Psalms*; and the accompanying remark of Luke shows that these three divisions made up the whole Scriptures. Can any scholar—could any thoughtful man now doubt what Christ here meant by “the Law of Moses?” To the disciples the name was familiar. They must have understood by it the whole Pentateuch. And, unless our Lord was guilty of deliberate deception, *He* must have meant by it the whole Pentateuch.

So again, when Christ said, “Think not that I am come to destroy *the Law*, or *the Prophets*: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from *the Law*, till all be fulfilled.”¹ When He said, “The *Law*, and the *Prophets* were until John . . . and it is easier for heaven and earth to pass, than one tittle of *the Law* to fail.”² When he said, “Did not Moses give you *the Law*?”³—When Christ uttered these sayings, could there have been a shadow of doubt on the minds of those whom He addressed, that He meant the whole Pentateuch? And again, when He made this statement to His Jewish audience, “Have ye not read in *the Book of Moses*, how in the bush God spake unto him?”⁴ did *they* not believe, and did *He*

¹ Matt. v. 17, 18.

² Luke xvi. 16, 17.

³ John vii. 19.

⁴ Mark xii. 26.

not intend that they should believe, that "the Book of Moses" meant the whole Pentateuch? And when St. Luke, narrating the story of Christ's conversation with the two disciples on the way to Emmaus, says of Him that, "beginning at *Moses*, and all *the prophets*, He expounded unto them in all the Scriptures the things concerning Himself,"¹ did he not use the word *Moses* as the proper, and the universally understood, name of the "Pentateuch" or "Law"? Our Lord's object in all His discourses was to instruct mankind. He set truth before their minds plainly and fully. He laboured to overcome their prejudices, to remove their false opinions, to dissipate all doubt and error. In order to effect this it was necessary there should be no ambiguity in His language, and that all the names and terms He employed should be used in their normal or ordinary signification. Such being the case, I cannot imagine how our Lord could possibly have borne more explicit testimony to the whole Pentateuch than He has done in the passages above cited. And for any man to affirm, in the face of such testimony—testimony clear, full, and overwhelming—that His words can only apply to certain parts of the Pentateuch, shows, in my opinion, either a remarkable dulness of the logical faculty, or a sad perversion of the moral faculty.

I have now done with the preliminary objections. I think I have examined them fully and fairly; and

¹ Luke xxiv. 27.

I think every thoughtful, unprejudiced reader will admit that I have satisfactorily proved them to be invalid. I have taken the New Testament as the standard of appeal. I have endeavoured to interpret its language according to the sound principles of hermeneutics ; and if its decisions can be trusted my conclusions are sound. I have shown that our Lord was a competent witness, for He was infinite in wisdom. I have shown that He was an honest witness, for He spoke the very words of the God of truth. And I have shown, from the names and terms He employed, that His testimony must be understood as applying to the whole Pentateuch.

CHAPTER V.

TESTIMONY OF OUR LORD.

FIRST.—*To the Mosaic Authorship of the Pentateuch.*

Proofs adduced from Matt. viii. 4, xix. 7; Mark xii. 26; John vii. 19.

SECOND.—*To the Historic Truth of the Pentateuch.*

The views of modern sceptics opposed to those of our Lord—Our Lord's testimony examined—He authenticates the Creation; the Fall; the story of Cain; the Deluge; the destruction of Sodom; the history of Abraham, Isaac, and Jacob; of Moses; the Exodus; the Manna; the Brazen Serpent.

THE way is now prepared for a satisfactory consideration of the testimony which our Lord actually bears to the Pentateuch. We must take His own words, as recorded by the Evangelists, and endeavour to interpret their meaning, and estimate their bearing. For the sake of order I shall arrange them under three heads :—

I. Our Lord's testimony to the *Mosaic authorship* of the Pentateuch.

II. His testimony to the *historic truth* of the Pentateuch.

III. His testimony to the *divine authority* of the Pentateuch.

My object is to prove from the evidence of our Lord Himself, that the Pentateuch was written by Moses ; that it contains a true history ; and that it is the Word of God.

I do not intend to cite all the passages that might be gathered from the Gospels, bearing upon these important questions. To cite them all, and to develop the argument fully, would require more time and space than I can now command. Besides, I do not think it necessary. The passages I shall quote are amply sufficient for my purpose ; and the thoughtful student can easily discover others for himself.

I. The testimony of our Lord to the Mosaic authorship of the Pentateuch.

In Matt. viii. 4, we read that our Lord said to the leper whom He had cleansed : " Go thy way, show thyself to the priest, *and offer the gift that Moses commanded*, for a testimony unto them." Observe here that the ceremonies and offerings connected with the cleansing of lepers are not merely acknowledged, but positively affirmed, by Christ to have been commanded by Moses. Our Lord does not allude to a popular opinion ; He makes an express statement that Moses was the writer of certain laws and ordinances to be observed by lepers. These are recorded in Leviticus xiv. ; and turning to that chapter, we find that the laws are introduced

by these words, "*And the Lord spake unto Moses, saying.*" The whole passage forms part of a continuous narrative, manifestly the work of one author; that author, according to repeated declarations in the narrative itself, was Moses.¹ The whole narrative forms part of that book which the Jews have in all ages called "the Law," and which they ascribed to Moses as author; and now our Lord, by the reference above quoted, manifestly confirms and adopts the Mosaic authorship of the Pentateuch.

On another occasion, when a discussion arose regarding the law of divorce, the Pharisees asked Jesus, "Why did *Moses then command* to give a writing of divorcement, and to put her away?"² The law of divorce here mentioned is laid down in Deut. xxiv. 1-4, a passage occurring in the very centre of a book evidently the production of one author. The Pharisees state the Jewish belief that Moses was the author; and our Lord sanctions and adopts that belief when He says, "*Moses*, because of the hardness of your hearts, suffered you to put away your wives."³

Our Lord makes a still more explicit statement in Mark xii. 26, when exposing the false dogma of the Sadducees regarding the resurrection: "And as touching the dead that they rise; have ye not read

¹ See chapters xiii. 1; xii. 1; xi. 1; viii. 1; iv. 1; i. 1; xv. 1; xvi. 1; xvii. 1; xviii. 1, &c.; and compare with Exod. xvii. 14; xx. 19; xxiv. 7; Deut. xvii. 18; xxxi. 24-26 &c.

² Matt. xix. 7.

³ Matt. xix. 8.

in *the book of Moses*, how in the bush God spake unto him?" What is meant here by "the book of Moses?" Is it not the book *written by Moses*? And what book was that? Unquestionably the whole Pentateuch. It, and it alone, was the Book of Moses known to the Jews and referred to by Christ. But lest it should be said that this was the common name of the book, the mention of which could not be considered as sanctioning popular belief, we have in Luke's narrative a statement of our Lord, which shows *His* belief regarding the authorship of the book: "Now, that the dead are raised, *even Moses showed at the bush, when he calleth,*" &c.¹ The quotation is taken from Exod. iii., which contains the account of the miracle of the burning bush, and the rod changed into a serpent, and Moses' commission to deliver Israel from Egypt.

On another occasion, while arguing with the Jews, and endeavouring to prove to them the unreasonableness of their unbelief, our Lord exclaims, "*Did not Moses give you the Law?*" and yet none of you keepeth the Law."² "The Law" (ὁ νόμος), is unquestionably a proper name, equivalent to the Hebrew *Torah*, that is, *The Pentateuch*. Christ's question is equivalent to a direct affirmation that Moses gave the Pentateuch,—that he was its author, in fact.

Could any evidence be clearer or fuller than this? If Moses did not write the Law,—if he was not

¹ Luke xx. 37.

² John vii. 19.

the author of the Pentateuch,—can Christ's words be true? If we do not believe in the Mosaic authorship of the Pentateuch, it is impossible for us logically or consistently to believe in the divine mission of Christ. Consequently, if the Mosaic authorship of the Pentateuch be denied, the divine authority of the New Testament must at the same time be denied; for as surely as grace and truth came by Jesus Christ, so surely did the Law come by Moses.¹

II. *The testimony of our Lord to the historic truth of the Pentateuch.*

It is affirmed that the narratives of the Creation, the Deluge, the Confusion of Tongues, the Dispersion of the human family, and numerous others given in the Pentateuch, are opposed to the ascertained facts of science, or to historic probability, and consequently cannot be true. It is not my object now to meet these scientific objections; but I affirm that not a single fact of science fully ascertained has ever yet been proved to be in opposition to a single statement of Scripture rightly interpreted. I cannot here enter on the question of the probability or improbability, the consistency or inconsistency, of any part of the Mosaic narrative. I have discussed it elsewhere; and I now simply affirm that the charges of improbability and inconsistency have not been proven.

¹ John i. 17.

My present purpose is to show that the Lord Jesus, the Creator and Governor of the world, the infinitely wise and holy God, positively and repeatedly asserts the truth of those narratives which some modern theologians venture to deny.

It has also been stated that the accounts given in the Pentateuch of the Temptation, the Fall, the Call of Abraham, the Destruction of Sodom, the Smitten Rock, the Manna in the Desert, and many others, are myths or fables. I shall prove that, whatever opinion modern scepticism may form regarding them, our Lord acknowledged them to be historic facts. I shall give His own words:—

We read in Mark x. 2-12, that when the Pharisees questioned our Lord concerning the law of divorce, He said, "What did Moses command you?" They replied, "Moses suffered to write a bill of divorce-ment, and to put her away." Jesus answered, "For the hardness of your hearts he wrote you this precept; *but from the beginning of the creation God made them male and female; for this cause shall a man leave his father and mother, and cleave to his wife.... What therefore God hath joined together, let not man put asunder.*" Here observe that the authority of "Moses," or of the Pentateuch, on a question of law, is recognized by Christ as paramount. But I call the especial attention of my readers to Christ's mention of creation, and of the fact, recorded in the beginning of Genesis, and evi-

dently referred to here, that at the first God made man male and female. The words of the parallel passage in Matt. xix. 4 are most important. "*Have ye not read,*" says Christ, "*that He which made them at the beginning made them male and female,* and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh?" "Have ye not read?" Where? In the first and second chapters of Genesis, containing that very narrative of Creation, the truth of which philosophic theologians now deny. Our Lord here distinctly mentions the account of Creation given in the Pentateuch, as *a historical fact*. Nay more: He grounds His argument for the indissoluble nature of the marriage bond on the literal truth of that account,—"*For this cause,*"—because God at the first made them male and female, "shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh." The force of the argument consists in the *original unity* of male and female in Adam before Eve was formed. The woman was made from the man, and therefore when one man and one woman are united in marriage, they become one flesh, *because* woman was at first taken out of man.¹ If we deny the historic truth of the narrative in Genesis, our Lord's argument falls to the ground. What more satisfactory testimony could Jesus bear to the historic truth of the first part of the Pentateuch?

¹ See Alford on Matt. xix. 4-6.

In John viii. 44, our Lord authenticates the narrative of the Temptation and Fall, when He says of Satan, "*He was a murderer from the beginning, and abode not in the truth, for there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar, and the father of it.*" Adam and Eve were the first whom Satan murdered; and the murder of Abel was a direct result of his temptation. Satan, too, was the father of liars, for he uttered the first lie; and all liars are his offspring.

Again: our Lord authenticated the story of Cain when He said, "*From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily, I say unto you, It shall be required of this generation.*"¹ The blood of Abel is mentioned as that first shed by human hand. He authenticated the historic truth of the Deluge, when He argued, "*As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be.*"² If we deny the historic reality of the Deluge and all its details as given in the Pentateuch, can we believe the truthfulness of Christ, or the reality of the great Christian doctrine, Christ's second advent? So,

¹ Luke xi. 51.

² Matt. xxiv. 37-39.

again, our Lord authenticated the narrative of the miraculous destruction of Sodom and the cities of the plain, when he said, "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; *but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.*"¹ Could any testimony be more explicit than this to the reality of those events? And our Lord's memorable warning—"Remember Lot's wife"—shows how He received as fact every minute particular of the narrative.

Our Lord also authenticated the whole history of Abraham by such references to it as the following: "Think not to say, We have Abraham to our father," &c.;² "This day is salvation come to this house, forasmuch as he also is a son of Abraham;"³ "If ye were Abraham's children, ye would do the works of Abraham;"⁴ "Your father Abraham rejoiced to see my day: and he saw it, and was glad."⁵ He authenticated the story of Isaac by his mention of him in Matt. viii. 11 and Luke xiii. 28. He authenticated the story of Jacob, during His remarkable interview with the Samaritan woman at Jacob's Well.⁶ He authenticated the narrative of Moses' interview with Jehovah at the "burning bush" on

¹ Luke xvii. 28-30.² Matt. iii. 9.³ Luke xix. 9.⁴ John viii. 39.⁵ John viii. 56.⁶ John iv. 5-16.

Horeb, and of his Divine mission to liberate the Israelites, when He said to the Sadducees, "Have ye not read in the Book of Moses, *how in the bush God spake unto him?*"¹ He authenticated the narrative of the miraculous destruction of the first-born in Egypt, of the salvation of the Israelites, and of the Exodus, when, before His betrayal, he said to His disciples, "With desire I have desired *to eat this passover* with you before I suffer; for I say unto you, I will not any more eat thereof, *until it be fulfilled in the kingdom of God*"²—"until it," the Passover, "be fulfilled in *the kingdom of God*"—that is, in the eternal festival of his liberated and glorified Church in heaven, of which the earthly Passover was a type. Observe here the connection between the typical rites of the Pentateuch and the spiritual realities of the Gospel. If the types were fables, can we believe in the antetypes? He authenticated the narrative of the whole journey of the Israelites through the wilderness, with all its miraculous details, when He said to the Jews, "*Your fathers did eat manna in the wilderness, and are dead. I am the living bread which came down from heaven. . . . This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever.*"³ Here, again, the real type and the real

¹ Mark xii. 26; Luke xx. 37.

² Luke xxii. 15, 16.

³ John vi. 49-51, 58.

antetype are placed side by side. If we deny the reality of the manna, we can put no faith in the reality of the glorious Christian doctrine that Christ is "the Bread of Life." Finally, our Lord authenticated the story of the Brazen Serpent, with its miraculous cures and its spiritual significancy, when He declared, "*As Moses lifted up the serpent in the wilderness, EVEN SO must the Son of man be lifted up.*"¹ This is a wonderful statement. I shall have occasion hereafter to consider the depth of meaning it contains. Meanwhile, let me ask the reader's attention to the structure of the sentence. "*As* (καθὼς) Moses lifted up, . . . *even so* (οὕτως) *must* (δεῖ) the Son of man be lifted up." The reality of the one event is as firmly established as the reality of the other.

Thus all the great events recorded in the Pentateuch, from the beginning of Genesis to the end of Deuteronomy—from the creation down to the close of the wilderness journey—are mentioned by our Lord, and authenticated as facts by Him. And these are the very narratives which some modern theologians, who still profess to be believers in Jesus, affirm to be in part myths and legends, and in part tissues of absurdities and contradictions! This is their view; but their Master's is different. By our Lord, Gospel doctrines are indissolubly linked to Mosaic history. Back to creation's joyous morn the

¹ John iii. 14.

blessed Saviour looked, and united to the primeval works of His own hand those eternal truths which He set forth in the Gospel. Along the stream of ancient story His omniscient eye ran, singling out each great event originally destined to illustrate the glorious attributes of the Divine Father, or wondrously to prefigure and typify the redeeming love and labour of the Divine Son. He shows that not one event, not one fact mentioned in the Pentateuch, occurred or was recorded in vain. Brought about by Divine Providence, their stories written by Divine inspiration, they were all typical as well as real, prophetic as well as historic—decreed in the councils of eternity to shadow forth greater events in the far distant future. Our Lord not only attests their reality—He weaves them all up in His grand scheme of doctrine; thus uniting type with antetype, and shadow with substance;—so blending, in fact, the Law and the Gospel, the history in the Pentateuch and the doctrines of Christianity, that with all the force of an irresistible logic we may now triumphantly say to every man, “If you believe not Moses’ writings, how can you believe Christ’s words?”

From these testimonies and teachings of our Lord, the proud votaries of science and the attached students of the world’s philosophy may well learn an important and solemn lesson. They call themselves Christians, they profess belief in Christ’s Divine

mission ; and yet they venture to stigmatize as myth and fable what He authenticates as facts. No contrast could be greater than that between the flippant and destructive criticisms of the Pentateuch made by some Christian men, and even Christian ministers, in our day, and the confident and reverential allusions made to that book by Christ their Lord and Master. It is, unfortunately, too true, as Dr. Chalmers said years ago, that there now exists a superficial philosophy, which has thrown around itself a halo of most captivating brilliancy, which spurns Bible history and Bible doctrine together, which has infused the very spirit of Antichrist into some of the great literary establishments of our land, and which is now making a daring effort to infuse it into the Church itself. But I would have all thoughtful men to know and to believe that this is not, that it cannot be, that cautious, solid, profound philosophy, which has done so much to elevate the human mind and to ennoble the present age. The only ennobling philosophy is a Christian philosophy ; the only solid and safe basis for philosophy is the Word of God. Give me the philosophy which leads me, with child-like docility, to receive God's teaching regarding His own workings and His own works. Give me the philosophy which does not leave me to the vagueness of human speculation or to the wildness of human fancy regarding the origin of evil, but which tells me the whole sad mystery in the story of the

Fall. Give me the philosophy which does not leave me in painful uncertainty as to the reality and the mode of God's providence over His people, and of His rule in His Church; but which exhibits them in gracious development in the lives of the patriarchs and in the history of the Exodus. Give me the philosophy which teaches me, as the Pentateuch teaches, to look direct from creation's works to creation's God; which teaches me to hear His voice in the song of birds; to feel His love in the breath of spring; to see His goodness in every bursting bud, in every spreading leaf, in every opening flower. Give me the philosophy which teaches me to discover fresh manifestations of God's wisdom in the changing aspects of nature—in sunshine and shower, in cold and heat, in winter and summer. Give me that philosophy which teaches me, as the Pentateuch teaches, when I see the splendour of the noon-day sun, or when, in the gloom of night, I look on the glories of the starry sky, in mingled joy and faith to exclaim—

“What though in solemn silence all
Move round this dark terrestrial ball?
What though no real voice nor sound
Amidst their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing as they shine,
“The hand that made us is Divine.”

CHAPTER VI.

TESTIMONY OF OUR LORD.

THIRD.—*To the Divine Authority of the Pentateuch.*

Vast importance of this point.

Testimony arranged under four heads.

I. *The Pentateuch Cited as Authoritative.*

The argument stated.

Proofs from Matt. xli. 2; Mark x. 2; Luke x. 25;—from the Story of the Temptation, the Sermon on the Mount, the Parable of Dives and Lazarus.

III. *The testimony of our Lord to the Divine Authority of the Pentateuch.*

I have come to the crowning part of the subject. My object now is to show that Christ's testimony, given in the Gospels, establishes the Divine authority of the Pentateuch; or, in other words, that the Pentateuch is proved to be the Word of God by the statements of the Son of God. If I succeed in this, the process of proof is complete. Admit the premiss, that the New Testament is of Divine authority, and the conclusion is inevitable—the Pentateuch is of Divine authority. Reject the Pentateuch, and you thereby necessarily reject the New Testament.

And here let me state that I feel, and feel most deeply, the solemn and momentous consequences of

the view I adopt. I stake my faith in the New Testament—in a Divine Revelation, in fact, on a logical proposition. I wish it to be understood, however, that I have not adopted this view rashly. I have given to it much thought, much research, and much prayer. I have considered it, I believe, in all its bearings. I have endeavoured to divest myself of every species of prejudice—to put away from my mind everything that would tend to give it a bias either to one side or another. And after all, I feel assured that my view is a right one, and that it is the only right one. I am convinced that we must believe the whole Bible, or we can logically believe none of it. We must admit that it is all the Word of God, or we cannot consistently say that a single book of it is the Word of God. There is a unity pervading the whole, which no human power can destroy, without at the same time destroying everything that is valuable in the book itself. It will be seen, too, that the subject now under discussion is not one of those minor matters on which Christians can agree to differ, leaving them in abeyance. It lies at the basis of Christianity. It involves the first principles of Divine truth. If we abandon the Pentateuch, our faith is vain.

In reviewing our Lord's testimony to the Divine authority of the Pentateuch, I shall arrange it under four heads: 1. I shall show that He cites the Pentateuch as authoritative on matters of faith and duty;

2. That He quotes and alludes to it as containing a series of prophecies ; 3. That He calls it “ The Word of God ;” 4. That He affirms every jot and tittle of it to contain eternal truth.

1. *Our Lord cites the Pentateuch as authoritative on matters of faith and duty.*

When in a court of law any point is being argued, and when we hear the advocates on both sides appealing to some act or statute—each party labouring to prove that his case is in accordance with such act or statute, and that the opposite case is at variance with it—we conclude that the act or statute so appealed to is authoritative. Or again : when we hear a judge on the bench deciding any point of law, and referring to a certain treatise as guiding him by its statements to that decision, we conclude that the treatise so referred to is of unquestionable authority. Or again : when a controverted question is being discussed by two theologians, and when both appeal to one book—each endeavouring to prove that his views agree with the statements of that book, and that his opponent's differ from it—we know that both regard that book as a standard authority.

Let us apply this to the question now under consideration. If we find our Lord, and the Jewish rabbins, arguing upon doctrinal and moral questions, and both appealing to the teachings and statements of one common book ; must we not conclude that both regarded that book as authoritative ? And if

we find our Lord, as a judge, solemnly deciding questions of Divine Law submitted to Him; and quoting or referring to a book as the standard in accordance with which His decisions are given; are we not forced to admit that the book so quoted or referred to He believed to be of Divine authority? No man, I think, can question these principles. Such then being the case, nothing can possibly be clearer than that both our Lord and the Jews believed and acknowledged the Pentateuch to be of standard authority on all matters of faith and duty. In proof I submit the following passages :—

In Matt. xii. 2, we read that the Pharisees accused Christ's disciples of breaking the Sabbath-day, by plucking ears of corn to satisfy their hunger. How did our Lord meet this grave charge? He appealed at once to the Pentateuch. "*Have ye not read in the Law*, how that on the Sabbath-days the priests in the temple profane the Sabbath and are blameless?" And let it be observed that the Law here appealed to is not the Ten Commandments. It is laid down fully in Num. xxviii. 9-19. The priests were commanded to offer double offerings on the Sabbath, and to place hot shewbread. Here, then, we have the decision of the Law, that is, of the Pentateuch, appealed to by our Lord as the standard authority on a great question of morality. The historic reality and Divine authority of what is written there form the basis of our Lord's argument.

Again, we read in Mark x. 2, that the Pharisees came to Jesus to ask His opinion regarding the law of divorce,—“Is it lawful for a man to put away his wife for every cause?”¹ He was then placed in the position of a judge; and how did He decide? “He answered and said unto them, *What did Moses command you?*” He appealed at once to the writings of Moses, that is, the Pentateuch. This book was *His* standard of law, as it was *theirs*. All that it was necessary for Him to do was to explain to them its real and full meaning. He did so. He showed them that because male and female were originally united, by implication, in Adam, therefore when one man and one woman were united by marriage they became one flesh. He sums up with this most emphatic and important declaration, “*What therefore God hath joined together; let not man put asunder.*”² And by this declaration He affirms that the decision of the Pentateuch on this subject is absolute and irrevocable, because it is the decision of God Himself.³

At the 17th verse of the same chapter we are told that a certain ruler⁴ came running, and kneeling at Jesus’ feet asked Him, “*Good Master, what shall I do that I may inherit eternal life?*” Could any position be more solemn than that in which our

¹ Compare Matt. xix. 3–12.

² Matt. xix. 6.

³ Alford’s notes on Matt. xix. 3–12 are deserving of careful perusal.

⁴ Compare the parallel passages in Matt. xix. 16–30, and Luke xviii. 18–30.

Lord was then put? Could any responsibility be greater than that laid upon Him, and from which He did not attempt to shrink? And what reply did He give to this momentous question? "Jesus said unto him, . . . *Thou knowest the commandments;*" and then He repeated them to him substantially as given in the Pentateuch. Here again the Pentateuch is appealed to by our Lord as containing the rule of human duty.

On another occasion a lawyer came to Jesus, and asked Him, "*Master, what shall I do to inherit eternal life?*" Christ's reply was still the same, "He said unto him, *What is written in the Law? How readest thou?*" He directed him at once to the Pentateuch as the supreme authority, and when the lawyer repeated the commandments therein recorded, Jesus said, "Thou hast answered right; *this do and thou shalt live.*"¹ Here our Lord not only proves that the Pentateuch was the standard authority on all points of human duty, but that it was then the Divine guide to life and immortality.

When our Lord was tempted by Satan in the wilderness, what were the spiritual weapons He wielded, and with which He vanquished man's enslaver? They were three texts quoted from the Pentateuch.² When in His Sermon on the Mount He set before the multitudes the whole principles of

¹ Luke x. 25-28.

² Matt. iv. 4, with Deut. viii. 3; Matt. iv. 7, with Deut. vi. 16; Matt. x. 10, with Deut. vi. 13.

Christian morality, and the whole sum of Christian duty, what was the text which He selected for exposition? It was the law of Moses contained in the Pentateuch.¹ When in the remarkable parable of the "rich man and Lazarus," our Lord showed the Jews that they had a sufficient guide on all points of faith and duty, He declared that guide to be "*Moses* (that is, the Pentateuch) and the Prophets;" and to put the fact of their sufficiency beyond all doubt or question, He added, "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."² Could there possibly be more direct and emphatic testimony to the Divine authority of the Pentateuch, and to the sufficiency, at that period, of the Old Testament Scriptures for the salvation of the Jews, than that furnished in this passage by the Son of God? In His Sermon on the Mount our Saviour makes another statement equally clear and convincing, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; FOR *this is the Law and the Prophets.*"³ This is the sum and substance of all that is written in the Old Testament concerning the duty which man owes his fellow man; and therefore this is all that the Gospel, or the God of the Gospel, can require.

And now I confidently ask every thoughtful reader, Is it not clear as language can make it, that

¹ Matt. v. 17, 48 seq.

² Luke xvi. 14-31.

³ Matt. vii. 12.

our Lord quoted the Pentateuch as the supreme and Divine authority on all points of faith and duty? Does He not declare its decisions to be final, because they are Divine? And if so, are we not warranted in saying to every man who rejects the Pentateuch—who denies its historic truthfulness or Divine authority, “If you believe not Moses’ writings, how can you believe Christ’s words?”

CHAPTER VII.

TESTIMONY OF OUR LORD.

2. *The Pentateuch cited as Prophetical.*

All Prophecy from God.

Proofs from John v. 39-45; viii. 56.

The *Types* Prophetical—The brazen Serpent; the Manna; the Deluge.

Matt. v. 17, 18 explained.

(1.) Prophecies of Christ in the Pentateuch.

(2.) Typical Personages—All the Great Personages mentioned in the Pentateuch Types.

(3.) Typical Rites—Patriarchal, Mosaic.

(4.) Typical Events.

2. *Our Lord quotes, and alludes to the Pentateuch as containing a series of prophecies.*

The Spirit of prophecy must be the Spirit of God. Establish the reality of any prediction, and you thereby establish the fact that the words of that prediction are the words of God. I refer, of course, to such predictions as are obviously beyond the province of logical deduction, or mere inferential foresight or sagacity. No eye but the eye of the Omniscient can look into futurity. No wisdom but the wisdom of God, and no power but the power of God, can so guide and govern nature and providence as that certain predicted events shall take place at a fixed time and in a prescribed manner. Conse-

quently, if I can show that our Lord quotes and refers to the Pentateuch as containing a series of prophecies, I thereby prove that He received it as the Word of God, and that, if *He* is true, *it* is of Divine authority.

We read in John v. 39 and 45-47, that when our Lord charged the Jews with unbelief, He proved to them that their unbelief was inexcusable, because satisfactory evidences of His Divine mission were before them,—“Search the Scriptures; for in them ye think ye have eternal life; *and they are they which testify of me.*” It is their grand office and object to bear testimony to Christ. So the Greek declares.¹ Is it asked what part of Sacred Scripture is here specially referred to? Christ replies,² “There is one that accuseth you,”—accuseth you of unbelief, “even *Moses*,” that is, the *Pentateuch*, “in whom ye trust. For had ye believed Moses, ye would have believed me: *for he wrote of me.*” Moses wrote of Christ. His words were therefore prophetic, and consequently they were the words of God. Christ Himself virtually declares them to be such. It is a matter of no moment, so far as my argument is concerned, to what particular prophecy, or prophecies, our Lord here alludes. The statement is clear and emphatic; and the very generality of the reference rather adds to than detracts from its force.

When our Lord, on another occasion, was setting

¹ καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ.

² John v. 45.

before the Jews the proofs of His Divine mission, He said, "Your father Abraham rejoiced to see my day, *and he saw it, and was glad.*"¹ The Jews knew that Abraham by faith had seen Christ's day. The prophetic promises upon which the patriarch's faith was based are recorded in the Pentateuch. When the Lord said to him, on three different occasions, "In thee shall all the families of the earth be blessed,"² Abraham knew that the words were prophetic, and when Moses wrote them he wrote by the Spirit of prophecy. The words are not only in themselves prophetic, but they are mixed up with a long series of other prophecies. Consequently, when our Lord referred to them, He authenticated their prophetic character, and at the same time the prophetic character and Divine authority of the book containing them.³

In addition to the direct prophecies to which our

¹ John viii. 56. I cannot agree with Maldonatus' interpretation of this verse; he thus explains it, "Cum dicit *vidit*, haud dubium quin eo modo vidisse dicat, quo videre dixerat tantopere concupivisse. Non autem concupiverat sola videre fide . . . quia fide *jam* Christi diem *videbat* . . . vidit ergo diem Christi *re ipsa*, quemadmodum et ille et patres omnes videre concupiverant, &c," ii. 710. Alford, whose view is substantially the same, appears, in my opinion, to mistake the meaning. He translates *ἡγαλλιάσατο ἵνα ἴδῃ*, "rejoiced, that he should see;" that is, that he should be present as a witness. The particle *ἵνα* indicates the issue of an act or thought; and the construction *ἵνα ἴδῃ* following *ἡγαλλιάσατο* qualifies the meaning of that verb, which is usually construed with *ἵτι*; consequently the true meaning of the passage appears to be, "*he greatly desired that he might see . . . and he saw;*"—not with the eye of sense, not in his paradisiacal state of bliss; but *with the eye of faith*, fully realizing the glorious fact in the vividness of prophetic vision. This view is borne out by a comparison of the passage with Gal. iii. 16; Heb. xi. 8–13; 1 Pet. i. 10–12; Gen. xxviii. 18.

² Gen. xviii. 18; xii. 3; xxii. 18.

³ Additional light is thrown upon this most important subject by the following passages: Gen. xxii. 18, with Gal. iii. 16–18, and Heb. xi. 8–13.

Lord thus specially alludes, we find that He also mentions a number of events, recorded in the Pentateuch, as typical of Himself, of His times, and of His work. Thus in John iii. 14, "As Moses lifted up the serpent in the wilderness, *even so* must the Son of man be lifted up." The brazen serpent was a type of Christ; declared to be so by Christ Himself. So also in John vi. 49, 51, "Your fathers did eat *manna* in the wilderness. . . . *I am the living bread* which came down from heaven." The manna was a type of Christ, acknowledged as such by the Antetype. Again, in Luke xvii. 26, our Lord says, "*As it was in the days of Noe, so shall it be also in the days of the Son of Man.*" The awful events of the Deluge are thus acknowledged by our Lord to be typical of His second advent.

Every type contained a prophecy. It was designed to represent or foreshadow some greater event in the distant future. That design implied prophetic knowledge; and the embodiment of the design in the type was prophecy in act. Our Lord, therefore, in explaining and authenticating these types, gives His sanction and authority to the prophetic character of the book containing them. It is true that modern scepticism, under the name of criticism, has attempted to rob these statements of Jesus of all their force and significance. It is said, for example, that He merely institutes a comparison between the brazen serpent and himself; but it is impossible for any

thoughtful, honest man so to interpret the passage. The meaning is far deeper and fuller. The brazen serpent was a type representing with remarkable vividness to the eye of faith in ancient times, the nature and object of Christ's death, the salvation which it accomplishes, and the mode in which that salvation is realized. The brazen serpent was lifted up; every one who looked on it lived; the effect of the deadly poison was immediately counteracted. The Son of man must be lifted up; every one who believes on Him—looks on Him with the eye of faith, shall live. The same thing is predicated of the two—both are lifted up, cognate consequences follow,—body-healing and soul-healing.¹

These allusions to individual prophecies, and explanations of individual types, prepare the way for a full understanding of a passage which contains the most explicit and overwhelming testimony to the prophetic character of the whole Pentateuch. In Matthew v. 17, 18, we have these remarkable words, "Think not that I am come to destroy *the Law*, or the Prophets: I am not come to destroy, *but to fulfil*. For verily I say unto you, Till heaven and earth pass, *one jot or one tittle shall in no wise pass from the Law, till all be fulfilled*."

There is a fulness of meaning and a fulness of testimony in these words which I have never yet seen sufficiently developed or enforced. Our Lord

¹ See Alford's admirable note on John iii. 14.

says He came to fulfil the Law. He states a great truth negatively and positively,—“I did not come to put an end to (καταλῦσαι) the Law—to subvert or destroy it; my object in coming was the very opposite,—I came to *fill it out* (πληρῶσαι) —so to set forth its spiritual significancy, so to expand its moral code, and so to embody and realize its typical rites and ceremonies, that all the world might see that in Me the law is fulfilled.” Our Lord affirms, moreover, that “one jot or one tittle shall not pass from the Law, till ALL be fulfilled.” Observe what minuteness of specification there is here,—“*one jot or one tittle.*” The “jot,” or *Yod*, is the smallest letter in the Hebrew alphabet, little more than a point or dot; and the “tittle,” or *keraiia*, is the little turn of the stroke by which one Hebrew letter is distinguished from another of the same form. Nothing even so minute as a dot or a stroke shall pass away from the Law. Observe also what comprehensiveness our Lord gives to His words,—“*until all be realized*” (ἕως ἂν πάντα γένηται). These words demand our special attention. The *all* (πάντα) in Greek is in the plural, and embraces typical events, typical men, prophecies, promises, rites, ceremonies, feasts, festivals; while the Greek verb (γένηται) involves the idea that *all* these being typical, prophetic, or symbolic, must be realized or fulfilled in the person and work of Christ. Must we not conclude from this wonderful declaration, that *the whole Law*, that is, *the whole Pentateuch*,

was one grand prediction—one continuous prophecy, which received its fulfilment in the mission, the person, and the work of our Lord?

A careful examination of many passages in the New Testament shows that this is the true, and the only true interpretation of our Lord's words. I think it well in this place to group together the leading prophecies of Christ in the Pentateuch; and those personages, rites, ceremonies, and events which the New Testament writers cite as types or symbols of our Lord and His work. The reader will thus be able to see at a glance how wondrously the Law was "filled out" in the Gospel, and how true is Christ's declaration, "I came not to destroy, but to fulfil."

(1.) *Direct prophecies of Christ.*—The curse pronounced upon the serpent in paradise; "It shall bruise thy head" (Gen. iii. 15; Gal. iv. 4; Rev. xii. 5). The promises given to Abraham, "In thee shall all the families of the earth be blessed" (Gen. xii. 3; xviii. 18; xxii. 18; Matt. i. 1; John viii. 56; Acts iii. 25; Gal. iii. 8). The promise renewed to Isaac, "In thy seed shall all the nations of the earth be blessed" (Gen. xxvi. 4; Rom. ix. 7; Gal. iv. 23–28); and to Jacob (Gen. xxviii. 4, 14; Luke i. 68 with ii. 30). The blessing given by Jacob to Judah, "The sceptre shall not depart from Judah . . . until SHILOH come" (Gen. xlix. 10; Heb. vii. 14; Rev. v. 5). The promise given to Moses, "I will raise them up a PROPHET from among their brethren, like unto thee,

and will put my words in his mouth ; and he shall speak unto them all that I shall command him" (Deut. xviii. 18 ; Luke xxiv. 19 ; John vi. 14 ; Acts iii. 22, 23). These were all direct predictions of Christ ; acknowledged as such by the New Testament writers, and declared by them to be fulfilled in Him.

(2.) *Personages typical of Christ or His Church.*

All the leading personages whose histories are written in the Pentateuch were types of Christ and His Church, designed of God to exhibit to the ancient Israelites the person, offices, and work of the Messiah. Adam (Rom. v. 14 ; 1 Cor. xv. 22, 45) ; Abel (Heb. xii. 24) ; Enoch (Heb. xi. 5, 6 ; Jude 14) ; Noah (Matt. xxiv. 37 ; Luke xvii. 26 ; 1 Pet. iii. 20 ; 2 Pet. ii. 5) ; Melchizedec (Heb. vii. 1-17) ; Abraham (Rom. iv. 1-25 ; Gal. iii. 16, seq.) ; Sarah and Hagar (Gal. iv. 22-31) ; Isaac (Heb. xi. 17-19) ; Jacob (John i. 51) ; Joseph (Gen. xxxvii. 4 with John i. 11, and Luke iv. 16-31 ; Gen. l. 19-21 with John xvii. ; Heb. vii. 25) ; Moses (Acts iii. 20-22 ; Heb. iii. 2-6) ; Aaron (Heb. ix. 7) ; the whole nation of Israel at the Exodus (Matt. ii. 15, with Exod. v. 22, 23). All those saints and heroes of olden times, whose biographies run through the Pentateuch, and constitute the grand themes of the sacred historian from beginning to end, were types of Christ or His Church. It is not merely in some individual acts of these great personages that we see their typical character.

We see it more fully in the whole tenor of their lives. Their histories were so many life-pictures of the Gospel; setting before the eye of faith the wondrous events of Christ's history, from His first appearance as the Great Teacher till His ascension to glory; and exhibiting all the grand principles and results of Christianity,—election by grace, faith, the atonement, sanctification, and the eternal happiness of Christ's ransomed people in the heavenly Canaan.¹

(3.) *Typical Rites*.—All the ordinances of the patriarchal religion, and all the rites of the Mosaic economy, were types or symbols of Christ and His kingdom, expressly designed and ordained of Heaven to prefigure the Messiah or His work of redemption. The rite of *Sacrifice*, beginning at the Fall, embodying the grand truth of a dying Saviour as the only ground of reconciliation and peace between a guilty world and a holy God (Heb. ix. 22-28). *Circumcision*, setting forth the necessity of separation from the world, and dedication to the service of God (Acts vii. 8; Rom. ii. 29; iv. 11-13; Eph. ii. 11-13). The *Passover*, embodying perhaps a more complete representation of Christ's character, sufferings, death, and salvation, than any other given in Old Testament times (1 Cor. v. 7; 1 Pet. i. 19; Rev. v. 12). The *Sin-offering* (Heb. xiii. 11, 12). The *Burnt-offering* (Num. xxviii. 3-11; Lev. i. 3, 4, with

¹ See this subject ably illustrated and developed in Fairbairn's *Typology of Scripture*.

Heb. x. 10). The *Peace-offering* (Lev. iii. 1 ; xxii. 21, with Eph. ii. 14-16). The *Red heifer* (Num. xix. 2-6, with Heb. ix. 13, 14). The *purification of the Leper* (Lev. xiv. 4-7, with Heb. ix. 13, 14). The *Day of Atonement* (Lev. xvi., with Heb. ix. 19-24). These were types or symbols of Christ and His work, acknowledged as such by the inspired writers ; and consequently they were so many prophecies, and are so many proofs of the Divine authority of the Pentateuch.¹

(4.) *Typical Institutions and Events*.—In the Pentateuch there are many remarkable institutions described, and events recorded, all of which were typical or symbolical ; intended to shadow forth to the primitive Church the leading principles of the Gospel. For example: The *Tree of Life*, symbolizing Christ (Gen. ii. 9, with John i. 4 ; Rev. ii. 7 ; xxii. 2, 14). The *Ark* and the *Deluge* (1 Pet. iii. 20, 21). *Jacob's Ladder*, exhibiting Christ as the grand medium of communication between earth and heaven (Gen. xxviii. 12, with John i. 51). The *Egyptian Bondage*, representing the natural state of man, a slave of Satan (Eph. ii. 1-3 ; Rom. viii. 21 ; Gal. iv. 3-5). The *Deliverance by Moses*, typifying the greater deliverance by Christ (Heb. iii. 2). The *march through the wilderness* (1 Cor. x. 5, 6). The *smitten rock* (1 Cor. x. 4). The *High Priest*

¹ Many other rites might have been specified, as the Feast of Trumpets, of Tabernacles, and of Pentecost ; the Sabbatic year ; the year of Jubilee, &c. See Fairbairn's *Typology*.

(Heb. iv. 14, 15). The *Tabernacle* (Heb. ix. 11), *The Most Holy Place* (Heb. ix. 24). In a word, the whole Mosaic economy—its ordinances, vessels, observances, down to the minutest particular—was typical, “a shadow of good things to come,” as Paul says in the Epistle to the Hebrews.¹ In another Epistle he tells us that the meats, drinks, holy days, new moons, and Sabbaths, “*are a shadow of things to come; but the body is of Christ.*”² And with no less clearness does he testify to the typical character of the whole facts of Israelitish history contained in the Pentateuch. After referring generally to the events of that history, he says, “Now all these things happened unto them *for types* (τυπικῶς); and they are written for our admonition, upon whom the ends of the world are come.”³

With all these direct prophecies before our eyes; with all these typical personages, rites, institutions, and events; with numerous others which the thoughtful student cannot fail to discover as he reads the Books of Moses, and the Apostolic comment upon them in the Epistle to the Hebrews:—with all these aids, we are able, I believe, fully to understand that wonderful declaration of Jesus, “*Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.*” And we can see the absolute conclusiveness of the testimony which our Lord in it bears to

¹ Heb. x. i.² Col. ii. 16, 17.³ 1 Cor. x. 6, 11.

the prophetic character, and consequently the Divine authority of the whole Pentateuch. The Law "was a shadow of good things to come;" the substance is Christ.

Some of my readers may have watched with interest a little rose-bud on a chilly spring morning. Tightly folded up in its rough leafy covering, it gave no indication of hidden treasure, except in its swollen sides, and in the tinge of delicate colouring upon its tip. But the sun rose. He ascended to meridian glory. He shed down his warm, life-giving beams, full upon the rose-bud. It expanded like a thing of life. Its rough covering was forced slowly back. And at length, before your admiring eyes, the bud was transformed into a full-blown, blushing, beauteous flower. *The Law* is like the rose-bud. In olden times it wrapped tightly up in the rough leaves of ordinances the precious treasure of salvation; only showing to the eye of faith some dim yet cheering visions of the truth within. At length the SUN OF RIGHTEOUSNESS arose. He shed light, and warmth, and life full upon the Law, until, before the wondering and admiring gaze of the disciples, the Church, and the world, the Law expanded into the perfection and the splendour of the Gospel.

CHAPTER VIII.

TESTIMONY OF OUR LORD.

3. *He calls the Pentateuch the Word of God.*

Proofs--Matt. xv. 2-6; Mark vii. 5-13; Matt. xxii. 24-32.

4. *He affirms that every part of the Pentateuch contains Eternal Truth.*

True view of "the Law"—Not destroyed, but fulfilled by the Gospel—Statement of Dean Alford—Christ's declaration in Luke xvi. 17.

The Unity of the whole Bible. Conclusion.

3. *Our Lord calls the Pentateuch the Word of God.*

Admitting Christ to be the Son of God, infinitely wise and infinitely holy, if I can show that He calls the Pentateuch the Word of God, the proof of its Divine authority is conclusive, the evidence is irresistible. Such evidence is more impressive even than that I have just considered, because it is simpler and more direct.

When the scribes and Pharisees accused our Lord's disciples of transgressing the tradition of the elders, because "they wash not their hands when they eat bread," He immediately replied, "Why do ye also transgress *the commandment of God* by your tradition? For *God commanded*, saying, Honour thy father and mother; and He that curseth father or mother, let him die the death. But ye say, Whoso-

ever shall say to his father or mother, Whatsoever of mine may be useful to thee is an offering: then he will not honour his father or mother. And thus have ye made *the commandment of God* of none effect by your tradition.”¹ There can be no doubt about the directness of this testimony. The laws or commands quoted are written in the Pentateuch, and our Lord calls them “*the commands of God.*” And let it be observed that this testimony is not confined to the Decalogue, as some have attempted to argue, for the second command quoted does not belong to the Decalogue; it is recorded in Lev. xx. 9, and in Exod. xxi. 17. Observe, also, that these two commands are taken from the midst of a great number of a similar kind. When our Lord calls them *the commands of God*, does He not authenticate the others with them?

The parallel passage in Mark vii. 5-13 is deserving of special attention. At verse 9, Jesus says, “Full well ye reject *the commandment of God*, that ye may keep your own tradition. For *Moses said*, Honour thy father and thy mother,” &c. In one clause our Lord charges them with neglecting “the commandment of God;” and in the next clause, when quoting that commandment, He says, “For *Moses said.*” The saying of Moses, therefore, is equivalent to the commandment of God; or, in other words, the “word of Moses” is the “word of God.” The thoughtful

¹ Matt. xv. 2-6, in the Greek.

reader will also observe that where Matthew has (in verse 4), "For God commanded," Mark has (in verse 10), "For Moses said." Now, I ask, does not our Lord here affirm the Divine authority of the Pentateuch? Does He not testify that its words are the words of God, and that when Moses spoke, God spoke by him?

We also read in Matt. xxii. 24-32, that an important question, long in dispute between two great parties in the Jewish Church, was submitted to our Lord. It concerned the *resurrection*, which was denied by the Sadducees, but maintained by the Pharisees. A learned Sadducee, in stating his argument, thus commenced: "Master, *Moses said*, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother," &c. Now, observe the words, "*Moses said*." After this statement of the cases, Jesus at once replied, "Ye do err, not knowing the *Scriptures*, nor the power of God." He calls the Pentateuch "the *Scriptures*," a name which among the Jews was equivalent to the Word of God. And then, in proof of the doctrine of the resurrection, He adds, "But as touching the resurrection of the dead, *have ye not read that which was spoken unto you by God?*" And he quotes a passage from the third chapter of Exodus, an extract from a long narrative, and an essential part of that narrative. This passage the Jews believed to, have been written by Moses, and our Lord himself, as is

evident from the parallel statement in Luke xx. 37, admits it to have been written by Moses ; yet He here affirms that it was *spoken by God*. The thoughtful student will see that this one passage is decisive regarding the Divine authority of the whole Pentateuch. The words which our Lord quotes are, as I have said, an extract from a long narrative. Taken apart from that narrative, they are meaningless ; and that narrative is itself meaningless—it must be absolutely untrue—if we deny the reality and truth of the whole history, from the call of Abraham to the settlement of the Israelites in Palestine. Consequently, our Lord in this passage virtually declares the whole Pentateuch to be the Word of God.

And now, placing before him the clear and full evidences given by our Lord, who declares his name to be THE TRUTH, may we not triumphantly say to every man who ventures to deny the Divine authority of the Pentateuch, while he professes faith in Christ and belief in the New Testament Scriptures, “ If you believe not Moses’ writings, how can you believe Christ’s words ? ”

(4.) *Our Lord affirms that every jot and tittle of the Pentateuch contains eternal truth.*

I have now arrived at the last division of the evidence borne by Christ to the Divine authority of the Pentateuch. When it is remembered how positive and how sweeping are the assertions of some modern sceptics—when it is remembered that they

have arrayed geology and geography, history and arithmetic, against the truth of the Pentateuch—it will be admitted that the statement that “every tittle of it contains eternal truth,” is a bold one. I hope to prove, however, that it is not bolder than the words of Jesus warrant. If I succeed, then the Pentateuch and the New Testament must stand or fall together.

I believe that among many Christians, and even among theologians and critics, very erroneous views are entertained regarding the Old Testament, and more especially that part of it which is called “the Law.” We often hear it said that the Law was annulled—that it has been finally and for ever set aside by the Gospel. In one sense this is true, but in another it is altogether false. If by “the Law” we understand the external ordinances merely—the rites and ceremonies, the tabernacle, and altar, and priests, and sacrifices, and oblations—apart from the great principles of which these were the types and symbols, then we are right. But if by “the Law” we mean the grand religious principles and moral codes revealed to Moses, and embodied by him in the Pentateuch—the doctrine of atonement by shedding of blood, the efficacy of vicarious sacrifice, the dedication of our persons and property to God, the acknowledgment of God’s supreme right to ourselves and all we have, the efficacy of intercessory prayer, the duties we owe to God and our fellows as set

forth in the Ten Commandments ;—if by “ the Law ” we mean these doctrines and codes, then to affirm that the Law has been abrogated is totally false. I maintain that the Law, thus understood, was never abrogated. I hold it to be strictly true that Christ came, not to destroy the Law, but to fulfil it. Not one of its great principles, not one of its fundamental doctrines, has ever been, or can ever be, abolished. The saving truths set forth by Moses in the Law, and those set forth by Christ in the Gospel, are identical. The garb in which they are clothed is different ; but change in garb can never affect the individuality of the man.

In the Law we find set forth the doctrines of the Fall ; human depravity ; election by grace ; the atonement and intercession of Christ ; faith the root of life and blessing ; adoption by grace through faith ; and the principles of morality, truth, and justice. In a word, every distinguishing doctrine of Christianity was embodied and symbolized in the Law of Moses. It is true these doctrines are set forth in types, and figures, and ordinances, and ceremonies. In some cases they are masked ; but the mask is so transparent, especially when Gospel light is shed upon it, that we can easily distinguish the doctrines behind. When the flower opens, the bud is not destroyed ; it is developed. And so when the Gospel was unfolded, the Law was not destroyed ; it was fulfilled.

This is the grand truth which the testimony of

our Lord establishes. The whole Sermon on the Mount is a proof and illustration of it. Our Lord there shows how the principles of Gospel morality were embodied in the Pentateuch. He shows that the persons whose histories are there written, the ordinances which are there enjoined, and the laws which are there recorded, were all intended to shadow forth to God's people in ancient days the glories of the Messiah's person, the results of His work, and the fulness of His spiritual teachings. In one sweeping declaration our Lord embraces the whole Pentateuch, when he says, "I came not to destroy the Law, but to fulfil."

I shall only adduce one other passage. It is sufficient to establish the point under consideration. The passage to which I refer is as follows: "*It is easier for heaven and earth to pass, than one tittle of the Law to fail.*"¹ Let it be observed that the word "Law" here cannot be restricted to the moral law contained in the Ten Commandments. It is the *Torah* of the Hebrews—the *Pentateuch*, in fact. The same great truth which our Lord set forth in the Sermon on the Mount, He here enunciates with still deeper emphasis. The grand principles developed in the Law of Moses are true, and truth is eternal. Some might think, and many did and do think, that because a new economy was instituted by Christ, the old was therefore abolished. This is a grievous

¹ Luke xvi. 17.

error. The new economy was only a development of the old. The Gospel preserves and perpetuates the principles of the Law in all their entirety. Jesus fulfilled the whole Law in its deepest meaning; "not the smallest ceremonial or national ordinance being destroyed in its ultimate idea, while everything which the Law prescribed, and of which the ancient ordinances were only the symbols, was carried out to its full ideal."¹

I am glad to be able to state that the interpretation of our Lord's words now given is substantially identical with that of one of the greatest of modern critics and commentators—Dean Alford. His note on Matt. v. 18 is so important and so apposite, that I cannot refrain from quoting it: "*It is important to observe in these days how the Lord here includes the Old Testament, and all its unfolding of the Divine purposes regarding Himself, in His teaching of the citizens of the kingdom of heaven. I say this, because it is always in contempt and setting aside of the Old Testament that rationalism has begun. First, its historical truth, then its theocratic dispensation and the types and prophecies connected with it, are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr; and thus the way is paved for a similar rejection of the New Testament;—beginning with the narratives of the birth and infancy, as theocratic myths; advancing to the denial of His miracles;*

¹ Meyer on Matt. v. 17.

then attacking the truthfulness of His own sayings, which are grounded on the Old Testament as a revelation from God ; and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, ' a mythology not so attractive as that of Greece.' That this is the course which unbelief has run in Germany, should be a pregnant warning to the decriers of the Old Testament among ourselves. It should be a maxim for every expositor and every student, that Scripture is a *whole*, and stands or falls together."

Such was manifestly our Lord's opinion. The Mosaic Law and His Gospel were one in principle; the former the shadow, the latter the substance; the former the type, the latter the antetype. Hence His emphatic declaration, "It is easier for heaven and earth to pass, than one tittle of the Law to fail." On one other occasion, and only on one, did our Lord give utterance to a like sentiment. After foretelling the destruction of Jerusalem, and the terrible calamities about to come upon the Jewish nation, in the strongest possible terms He affirmed the truth of every word He spoke, and the certainty of every prediction he pronounced : "*Heaven and earth shall pass away, but my words shall not pass away.*"¹ Thus with the very same form of affirmation by which He established the absolute certainty of His own predictions, He establishes the absolute and

¹ Matt. xxiv. 35.

eternal truth of the Pentateuch. And I cannot but think that when our Lord uttered this wondrous statement, He had in view the sublime thought of the Psalmist, "*For ever, O Lord, thy word is settled in heaven;*"¹ and also the language of Isaiah, "*Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished.*"²

The earth and the heavens shall pass away. The symptoms of decay in the present system of nature are visible even now to the eye of the philosopher. All nature is changing, and change indicates ultimate dissolution. The progress may be, and is, slow; but it is not on that account less certain. The frosts of each returning winter rend the solid surface of our mountain ranges; the very atmosphere corrodes their hardest rocks; and every tempest blast lifts the disintegrated particles, and scatters them far and wide. The streamlets and torrents that rush down the mountain sides, and the rivers that roll across the plains, are gradually wearing away the earth's crust, carrying it in solution in their ruddy waters, and depositing it in new forms along their beds. The waves that fret and foam unceasingly upon our shores, are year after year making visible inroads

¹ Ps. cxix. 89; compare cii. 25, 26.

² Isa. li. 6; compare xl. 6-8

upon cliff, and bank, and pebbly strand. These are all in Nature's hand, in God's hand, instruments of destruction. They are bearing down the dust of the mouldering earth—torn alike from mountain, plain, and rocky shore—and burying it away in the depths of the ocean. And the heavens are not escaping the desolating hand of time. They are even now waxing old. God in His Word has written their doom; and it would seem that the keen eye of philosophy can mark its approach. But though the earth, with all that is therein, pass away; though the sun be turned into darkness; though the stars be extinguished by the finger of their Omnipotent Creator; though universal nature be involved in one common ruin—one tittle of the Law shall not fail. "The grass withereth, the flower fadeth; *but the word of our God shall stand for ever.*"

I have now completed my argument. I have shown, I trust to the satisfaction of every thoughtful reader and of every logical mind, that the testimony of our Lord, recorded by the Evangelists, proves that the Pentateuch was written by Moses, that it is a true history, and that it is the Word of God. What, then, is the result? It is this: The Divine authority of the Pentateuch and the Divine authority of the Gospels rest upon the very same basis. If we believe the one, we cannot possibly reject the other; if we reject either, we must logically reject both. In a word, the Bible is *one*—indivisible, eternal; just

as the God of the Bible is one—indivisible, eternal. Satan would fondly delude us and ruin us by a vain philosophy—a philosophy that would shatter the Bible into fragments—that would bid us adopt whatever would seem to satisfy human reason, or rather gratify human fancy, and reject the rest. But in this, as in every other thing, I shall try to be a follower of Christ. I shall follow Him in faith, as well as in practice—in theology, as well as in morality; and His faith, His theology, so far as concerns the Pentateuch, is contained in the solemn declaration, “I CAME NOT TO DESTROY THE LAW, BUT TO FULFIL.”

And now, Holy and Eternal Spirit of God! Thou who art the source of all light and wisdom, as well as of all life and power, bow the heavens; come down; guide us thy people into *all* truth; defend us thy servants from all delusion and from all error. Make that blessed Word of thine, which Thou didst in thine infinite mercy reveal to prophets and apostles—which Thou hast graciously preserved through so many ages—which Thou hast given in its primitive purity and perfection to us—make it, Eternal Spirit, now and evermore, the standard of our Church, the basis of our constitution, the guide of our lives, the joy of our hearts, the source of our hopes, and the power of God unto the salvation of our souls!—*Amen.*

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